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"To the Future Looks True Nobility."

Why should we weep, and from the light of day
Hide our dispairing faces in the dust?
Or idly sit with folded hands and mourn
The vanished glory of departed dreams—
The end of our ambitions and of hope,
The toppling down of the bright goal of years—
The dark prostration of the aims of life,
The things for which we waited, toiled and yearned,
Starved, and in silence suffered cruel wrong
Trod down the roses blossoming next our hearts,
In striving for the garlands out of reach,
That hid a hell of thorns beneath their mask
Of blushing buds, and raptures of perfume?
Why should we weep? Some happier hand than ours,
In the far future, waiting silently
Beyond the rosy glimmer of the dawn,
Shall gather up the broken strands anew,
Of baffled projects and defeated aims,
And weave them into bright victorious wreaths
Of fame and fortune, for all coming years,
Immortal as the use and need they crown.

Influence and Statistics of Spiritualism.

BY ANDREW JACKSON DAVIS.

Delivered in Vineland, N. J., at the 24th Anniversary Celebration of Modern Spiritualism, March 31, 1872.

An event in human affairs, measured by the flight of time, is but a minute point of light shining into the world of darkness. But the imperishable inmost spirit, measured by the innumerable number of sensations and ideas which it may experience and manifest, is nothing less than a revelation of the hallowed harmonies of the universe. By various instrumentalities, however, an event, beginning as a prophetic star in the black sky of ignorance, may be absorbed and assimilated by the life of humanity, and multiplied and expanded and diversified by various individuals, until it shines forth as the full-orbed sun of righteousness with healing in its infinitely extended and lovingly brooding wings.

Spiritualism, measured by its modern history, commenced in the very bosom of poverty and obscurity—a point of light shining into the abounding gloom of materialism. Twenty-four years ago this day, in the Empire State which holds the metropolis of the continent, *a sound*, breathing the approach of "a new heaven and a new earth," floated down from multitudes gathered upon the resounding shores of the summerland. And to-day we meet to commemorate that event, and to review briefly those developments which, unceasingly flowing and expanding from that point throughout the civilized races, have destroyed both death and hell, and brought immortality to light.

First, then, as to its Origin. Spiritualism is founded upon spiritual constitution of man. It is as natural to the essence of his imperishable inmost as materialism is natural to the instincts of his destructible physical organization. The unceasing recurrence of the phenomena of death in the universe of organs and bodies is complemented in the world of essences and spirits by the perpetual manifestations of limitless and deathless powers. Hence, strictly speaking, the History of Spiritualism is co-evil with the life of humanity. Manifestations of spirit commenced with the birth of mankind, at which time also commenced the human fear of death.

But now we commemorate the *origin* of the modern revival, after a comparative sleep of such phenomena, following the law of tides in flooding and ebbing through the world, and thus we begin with the external fact. By way of definition, Spiritualism may be seen as—

1st. A demonstration of a spiritual constitution within man's body.

2d. A demonstration that this organized spiritual man triumps over the death of the body.

3d. A demonstration that he can re-visit the earth and bring testimonies to mankind.

Thus estimated, we assemble to unite our thanksgiving, and to mingle our benedictions over one of the most memorable and illustrious events possible to the entire life of mankind. It is nothing less than a demonstration to the materialized senses of *another universe*, with its loftier harmonies and limitless possibilities freely opened to each individual soul!

Four and twenty years, through every conceivable agency this demonstration has been constructing a ladder of thought and affection—a means of ascent and descent between the world of things and the realm of eternal life. Looking through the lens of time, we behold bright messengers of love from the Summer Land, bearing the torch of philosophic truth, marching through the habitations of men, pouring a new light over science, developing into usefulness and beauty intellectual and moral powers till then sleeping in many honest souls, victoriously attacking the strongholds of [oppression, overcoming pride and ignorance in high stations, and crowning and filling the whole humanity with joys unspeakable and full of glory.

Yet the great outside world is only vexed and perturbed by this uncontrollable demonstration. Although hundreds of thousands, yea, millions upon millions of minds have been reached and influenced, yet the present aspect of the movement is far from satisfactory.

Second, then, as to its influence. In surveying the field, in all candor, I am enabled to number the great multitude of four millions of persons, *interested* in, but not yet liberalized by modern Spiritualism. These minds are both within and without church organizations. With these the initial phenomena have not been excelled, nor yet sufficiently multiplied and defined to convey them beyond the simple fascination of the supernatural and wonderful.

Another multitude approach the sounding shore; with expectant breathing they inhale the atmosphere of this new dispensation; they become *liberalized*, but not convinced; and they number above one million of the world's brightest and bravest intellects. These are women and men of thought and action; in walks of music, literature and art; they take part as universal educators and inspirers in colleges and lesser institutions for the advancement of both sexes and all races.

There is yet to be counted another host, about four hundred thousand in this country, who are *convinced*, but not improved, by the influential revelations of modern Spiritualism. These investigators have breathed the air of physical phenomena, but their social and moral faculties do not feed at the reservoir of principles, in which our Heavenly Parents hide the nourishment of the best life for mind and for the wholeeome growth of character. These Spiritualists, being perfectly convinced of the facts, are energetic both as writers and public advocates. Their thoughts are eloquent, and their discourses bright as stars. With unclouded intellects, and lifted somewhat by the under-flood of common inspiration, they proclaim the truth. They effectively aid in establishing among men a knowledge of the facts, yet threaten to overthrow our temple of truth, erected in sincere and thoughtful minds, by disorderly conduct of their external lives. And yet, immortal laurels bloom on the heights of Spiritualism, and what was called "evil, and that continually," is transformed to stepping-stones for the approaching feet of the faithful.

Another army is marching this way, numbering one million and six hundred adult women and men. These shine with the light of regeneration; they are each individually improved, but not inspireed; they receive the exalted harmonies of the new dispensation into their private lives; by experience, reason and cultivation they absorb and assimilate the essentials of our principles; and thus, without immediate inspiration or angel-help, these sixteen hundred thousand in our ranks interpret and exemplify the enrichments and exaltations flowing] from the fountain around which we this day meet to rejoice.

A bright procession, numbering quite two millions, approach through the golden gates of Spiritualism, with freedom and knowledge emanating from them like effulgence from the sun, proclaiming that the world's second birth is at hand, prophesying of bloody struggles yet to come, when despots and bigots shall combine against progress to their own destruction—this throng in Spiritualism are inspired but not organized—individualism in its first fruition, a mighty movement sweeping across the Continent from sea to sea, terrible as a dark barbarian mob marching with ever-increasing power against the strongholds of ignorance, error, bigotry and superstition. The glory and beauty of free religion, and the victorious development of a higher civilization, waving and expanding like a golden harvest beneath the heavens of the Summer-Land, are promised by the efforts of this unorganized mob of *inspired* women and men, to the number of twenty hundred thouasnd!

Here is a summary of the vast hosts to which I have briefly called your attention:

Of adult persons interested in Spiritualism, but not mentally liberalized by it	4,000,000
Of adult persons liberalized, but not yet fully convinced of Spiritualism	1,000,000
Of adult persons convinced, but not improved in life and character	400,000
Of adult persons improved by Spiritualism, but not inspired	1,600,000
Of adult persons inspired by Spiritualism, but not regulated by it	2,000,000
Grand total	9,000,000

A somewhat different recapitulation of the modern achievements might illustrate and exhibit the situations and effects in a more intelligible light; thus:

1. Spiritualism has *converted* four hundred thousand (400,000) from dark skepticism to a full knowledge of the soul's inidvidual existence after death.

2. Spiritualism has attracted the serious attention and *interested* four millions (4,000,000) of minds who are indifferent to the vital interests of humanity.

3. Spiritualism has rescued from the barren doctrines of Orthodoxy and *liberalized* at lest one million (1,000,000) of thoughtful, earnest men and women, and prepared them for the reception and comprehensions of higher ideas of truth and justice.

4. Spiritualism has awakened from dumb slumber and manifestly developed into nobler character at least one million and six hundred thousand (1,600,000) souls, fortifying their interior faculties with rational conceptions of our Heavenly Parents, bringing to light the harmonies of the universe, by and through the HARMONIAL PHILOSOPHY, which is at once a science, a theology, a religion and a revelation of Nature, Reason and Intuition.

5. Spiritualism has lifted out of ignorance, poverty and obscurity, and filled with an unorganized (because unorganizable) *inspiration* not less than two millions (2,000,000) of the earth's present inhabitants. It has confounded the reputed wise out of the mouths of the world's unschooled babes and unwashed simpletons!

These are some of the achievements of the new joy-inspiring dispensation. which has dawned upon the old dead world of theological fossils and bigots.

We have said nothing of our active efforts in healing the sick, and in lifting up the down-trodden in every department of society. The chief manifestations of the mission and powers of Spiritualism are exhibited in mental rather than in physical regeneration, although it is popularly and erroneously believed that angel-ministrations are directed for the most part to the augmentation of the worldly comforts of true believers.

Notwithstanding the truthful array of figures here presented, the fact remains that human communication with the inhabitants of celestial lands is exceedingly rare, mixed and frequently unreliable. Not more than one hundred and fifty test mediums devote their time exclusively to the demands of the public. In private home retreats, whither the cautious and cowardly gather for investigation and the gratification of insatiable curiosity, we can number at least 3,000 on both sides of the Atlantic, whose names have not been catalogued among professional and publicly accessible mediums. The proportion is only *one medium* conscious of an experience in Spiritualism, to hundreds of thousands of adult persons as yet both unconscious and unmindful of what we this day assemble to celebrate.

Of speakers and ministers of Spiritualism, including editors and publicly avowed advocates, continually in the field, either settled or travelling, the number is exceedingly limited, compared with the ministerial force of any prominent denomination of Christians. So far in our history the public demand for abnormal speakers is greatly in excess of the supply. Inspirational dicourses, especially if developed successfully by questions sent to the rostrum by the audience—thus conveying at once a test and instruction, both through prose and spontaneous verse—possess undiminished charms for those who take deep interest in Spiritualistic claims and ideas. This popular want has been and is being met by about forty men and sixty women, whose ranks are continually recruited from circles, in which speakers receive their first lessons under psychological control, and out of which they graduate to the conference room and public rostrum. This widespread demand of the popular appetite for spontaneous prose and inspired verse, has shut like an iron door against the approaching ministry of cultivated normal teachers, who write under the inspiration of great principles, and deliver their productions from manuscript. These, consequently, believing in subjective mental industry and voluntary spirit culture, retire into other fields of usefulness, in politics, religion, social reforms, etc., surrendering the spiritualistic platform almost wholly to trance, psychological and inspirational advocates. By this means converts are multiplied, while the standard of individual and self-responsible spiritual culture is being steadily lowered to a level with popular Methodism. The societies and corporations of Universalists, Unitarians and free religionists reap large crops out of our harvest fields from this cause alone. Spiritualism fails to utilize normal talents freely offered from the ranks of scholastic self-educated women and men. They are compelled to find employment and adequate remuneration in liberal but less congenial associations. Spiritualism will accomplish nothing more than an ordinary victory over superstition until it's enlightened friends raise the standard of social, moral and intellectual culture. Then, and not until then, will our immortal principles interest leading minds, and lift mankind toward unity and happiness!

Four and twenty years find us with only the semblance of organizational existence. The form does not exist because there is among us no formative soul. We are like grains of sparkling sand, which will not unite; not like drops of water, which inevitably flow into co-operative fellowship. In this feature our movement is as original as are the most of our cardinal propositions.

Moreover, Spiritualism has not (excepting the Children's Lyceum) made its name *one* with any important public enterprise or great effective labor of beneficence. It is also exceed-

ingly poor in real estate, owning no grand structure adapted to any purpose, and contenting itself with meeting in crude halls and out-of-the-way rooms, unworthy of ideas and believers so magnanimous.

And yet, in view of the vast and grand developments in the philosophical and Spiritual domain of this twenty-four-year old movement, we hail and invite the coming multitudes of earth; we offer them drink at our flowing fountains, and we set before them a feast of wholesome things; we give them joy that the star of truth, heralded by the choral angels, has so brilliantly arisen above the horizon of our new modern Bethlehem. The sacred fires of universal liberty, justice and love burn upon the altars of our Western civilization. An intense fervid Spiritual emotion stirs the great heart of the nineteenth century. A boundlessly free religion, based upon a universal recognition of human equal rights, and promoted by a perpetual expansion of equal principles through human souls, is this day the demand of the entire world. And we behold in the manifestations and unorganizable inspirations of modern Spiritualism the preparation for the establishment of a nobler and happier life on earth, for which all living sinners and saints unceasingly pray.

Letter from Albert Brisbane, Defining Social Science.

NO. I.

FRIEND G——: I answer your letter, in which you speak of SOCIAL SCIENCE, and in relation to which you remark as follows:

"My chief objection to the phrase *Social Science* is that it is so vague and indefinite that I never know what is meant by it. I have not even a distinct notion of what *you*, yourself, mean by it."

In answer, I will endeavor to explain clearly what, I think, is to be understood by SOCIAL SCIENCE, and its scope and function.

But some preliminary explanations are necessary. First, I must define the meaning of the term *Society*. As Social Science is the science of society, we must know what Society is, if we would obtain a clear conception of the branch of knowledge which treats of it.

Society is a WHOLE, composed of a system of laws and institutions under which a large body of human beings, forming a State or Nation, lives. Such a body of beings is *a collective Soul*, of which the *individual* souls are the members. The terms—Social System; Social Order; Social Organization; Social Organism, are used synonymously with Society.

Now, the Whole of a system of laws and institutions, forming a Society, is the external organism under which a collective Soul lives, operates and acts, and becomes one great associated Being. A social system or organism is as necessary to a collective Soul as our little physical organisms or bodies are to our individual souls.

The system of Industry, for example, with its appliances for producing wealth; with its methods of exchanging, and its laws and customs for dividing and distributing it, is the agent by which men create wealth or the means of existence. The system of Industry is, then, the organ of production of a collective Soul; it is, so to say, its *collective Hands*. Without such an organ, a State or Nation could not produce what it required for its support. We see this illustrated by our Indians on the Western prairies. They have no regularly constituted system of Labor or Industry, with its tools, implements, machinery, processes, etc. They live consequently in poverty; they are like an individual man who should be without hands, *i. e.*, the means of working and producing.

The Institutions which regulate the development and action of the social or moral Sentiments in man, such as love, ambition and others, are the external organs through which these sentiments manifest themselves externally, and give rise to the social ties and relations which human beings form with each other. They are the collective Heart.

Government, or the system of Political Institutions, is the external organ by which the collective interests and relations of men are regulated. Without a Government, it would be impossible for a large body of beings to co-operate as a whole and politically. It is the collective Head.

These examples suffice to show that the Institutions of Society are the external organs through which individual souls act and co-operate as an associated Whole. Without institutions, combined in a social organization, a State or Nation would be impossible.

Humanity passes through imperfect, preparatory and transitional Societies to arrive finally at a scientific and normal Society—at one relatively perfect. It passes through these imperfect social states as the globe passed through incomplete and imperfect geological stages to arrive at its present condition with humanity upon; or as the human being passes through the embryonic phase in the mother's womb, and the infantile phase to become a fully developed man or woman. When the normal and scientifically organized Society shall be established on the earth, all Humanity will become associated, and will live voluntarily under it. Humanity will then possess its true social Organism, its collective Body, by means of, and through which it will fulfill its social functions or destinies on the earth, and will as a consequence of the normal development of its moral and mental Forces, rise to a life of elevation and happiness.

We now understand what is meant by the term, Society, the Social system, or the Social Order. It is a whole of Institutions, laws, ordinances and customs under which a collective Soul lives; it is the external Body of such a soul, the parts or institutions of which are its organs.

I will now point out further how Humanity has in the past elaborated the different systems of Society which it has established on the earth—the order it has followed in the elaboration, and how, finally, it is to arrive at a scientifically organized Society, fully adapted to its nature, and capable of securing the full and normal development of all its spiritual Forces, that is, its sentiments, faculties, etc.

We must have an idea of the *Concrete*,—of Society and its development, before we can have an idea of the *Abstract*—of the Science. Men saw what plants and animals were before they created the sciences of botany and zoology, but they do not really know at the present day what Society is, and the conditions of its progressive development or elaboration. They look upon it as something abstract and intangible which grows,—which develops itself without the intervention of human reason.

Humanity began its social life and career on the earth without any of the elements of Society,—without industry, social and political institutions, religion, or the arts and sciences, and without past experiments and experience to guide it.

It had a two-fold work to perform:

1. To create the elements of Society; that is, to invent, devise and discover the germs of industry, the arts, sciences, etc.

2. To organize them; that is, to combine, co-ordinate and arrange them in the whole, which is called Society.

For example, Humanity had to invent the primary implements and processes of industry before it could attempt any constitution or organization of the industrial branch of society. It had to devise laws and some principle of authority before it could establish Governments.

When once the elements of society, or some of them are elaborated, the work of combining and arranging, that is, of organizing them, can begin.

The great work of social elaboration and organization began, when men, abandoning a hunting and wandering life, settled in fixed habitations and communities. This first took place, I think, in the valley of the Nile, some 8,000 years, perphaps, B. C. It is possible that a stable community was formed by the oldest of the Aryan races in Northern Asia, at about the same period, indications of which are vaguely preserved in the Zoroastrian traditions, and in the primitive language from which the later Aryan languages, the Sanskrit, Greek, Latin, Teutonic and others have been derived.

Since the foundation of the Egyptian society on the Nile, a succession of societies have been elaborated and established, culminating in our modern civilization. These constitute the progressive societies of the world, and form the great current of progressive history. The outlying societies, or those at the circumference of the continents, such as the Chinese, Japanese, and even the Hindoo, have been stagnant, and have exercised very little influence on the progressive history of mankind.

Two branches of the human race have elaborated the historical societies, and accomplished the great work of social progress wnich has taken place in the past. These two branches are the Semiticand the Aryan, as they are now generally called.

The Semitic race includes as branches the Chaldean, Assyrian, Phœnician, Hebrew and Carthaginian. The Egyptian should, I think, be included as a branch, as it is, in its mental constitution, in unity with it.

The Aryan race includes as its branches the Median, Persian, Greek, Latin, Teutonic, Celtic and Slavonic. Also, the Brahminical, united with the native Indian races, which it conquered.

We have now an idea of the actors in the great drama of history—of the two branches of the human family, which have accomplished the great work of social evolution. I will indicate briefly the order which has reigned in the succesion of the historical Societies.

1. *The Egyptian.* This Society was evolved by a peaceful race, animated by the family and religious sentiments. Its seat was the Valley of the Nile. There it formed the first stable and regular community. Living on a soil, annually overflowed, very fertile and easily cultivated, free from forests and rank grasses, it was led to engage in the work of agriculture, which in turn led it gradually to the elaboration of the other elements of society—government, religion, the arts and sciences—all, however, in rude outline. The foundation of this first society, or as I will call it, Civilization, took place, I think, at least 8,000 B. C.

The Semitic. This Society was developed and founded by the original Semitic race in the basins of the Tigres and Euphrates. Its elaboration was begun by the Chaldean branch of the race near the Persian Gulf; the germs were do doubt received from Egypt. This Civilization spread northward up the two rivers, and resulted in the creation of the Babylonian and Assyrian Societies. Branches of the Semitic Civilization were the Phœnician, Jewish and Carthygenian. Its origin goes back some 4,000 B. C.

3. *The Medo-Persian*, or first Aryan civilization—the first unless there was an earlier stable Aryan community, which was disruptured and of which the Medo-Persian was fragments consolidated anew. (I do not speak of the Hindoo civilization, founded by a branch of the Aryans which migrated into India. It conquered the native population, established castes, and became historically stagnant, exercising too little influence on the current of progressive history to take a place in it.) The seat of the third civilization was Media and Persia to the the North and East of the Tigris and Euphrates. Its rise may be traced back some 2,500 years B. C. Tradition speaks of the conquest of Babylon 2,200 years B. C. by the Medes.

4. *The Greek and Roman.* This society was elaborated and established on the shores and the islands of the Mediterranean sea by the Greek and Latin races. It was the first social state in which Reason, emancipating itself from the control of Religion, framed independenly laws and institutions, and evolved art and science in a natural manner. The Greek civilization was the initiation of Humanity into a higher and truer social life; it was the beginning of real social progress. Democracies took the place of absolute monarchies; civil liberty of despotism; philosophy of mythology; poetry of religious rituals. Its rise dates back to a period coeval with the Medo-Persian, although it was consolidated somewhat later.

5. *The Teutonic, or the Catholico-Feudal of the middle ages.* The elaboration of the social elements and the organization which distinguish this fifth Civilization, were the work of the Teutonic races, aided by the Celtic and Slavonic in subordination. Our modern Civilization is the continuation of it, but at the same time, a transition from it,—characterized by two features: 1. The disruption of its religious, political and industrial systems; and 2. The creation of the physical sciences and new elements of Industry, and the development of Free inquiry and personal liberty,—preparing the way for a new social Construction,—a new order of society, to which modern nations are now rapidly tending. Our modern Civilization is, however, in its fundamental features the Catholico-Feudal or Medieval. Its morals, system of property, much of its authority, its religion or what there is of it, its views of human nature, human destiny, and the Deity are, with some modifications in details and forms, of Medieval origin are Catholico-Feudal. In the creation of the fifth Civilization, the light-haired and blue-eyed Ayran race appeared for the first time on the scene of history as elaborator and organizer. The Greek and Roman Civilization was the work of the dark-haired Aryans. The former is stronger in sentiment; the latter in fire and vivacity of the intellect. The seat of the Teutonic Society is the continent of Europe, from which it has spread to the Western hemisphere, giving rise to the Societies on the two continents of America. The most advanced is that of the United States, which is destined to do a great work for the future social progress of mankind. The transition from one Civilization to another has, in the past, been accompanied by great destructions, as was for example, the passage from the Greek and Roman to the Teutonic: but from all appearances, the transition from our modern civilization to a higher one will be constructive. Ours will not go to pieces as did the Roman. Modern Society has accumulated such knowledge and such industrial power that it will effect without disruption a new social construction. The revolutions now taking place, and the reform agitations are the precursors of the impending transformation. A general revolution in Europe might determine the initiation of it.

Such in outline is the order of succession that has reigned in the different distinct elaborations of social elements, and in the experiments which have been made in their organization from the Egyptian to our modern Civilization. The five great systems of Society which have been established are so many successive strata in the great social Evolution in which Humanity has been and is still engaged, analogous to the successive strata which are found in the geologic l development of our globe. Humanity has been at work developing a social world, as Nature or the earth forces were, during the geological ages, at work creating a physical world; or as the vital principle in the embryonic germ in the mother's womb develops a physical organism, which is the human body. It is the faculties, sentiments, instincts, passions of the collective Soul (Humanity), acting *externally*, which evolve a social Organism, as the same Faculties in the individual soul, acting *internally*, evolve a physical organism. As the embryo heralds the coming man, as the incomplete and imperfect geological states heralded the final advent of a complete globe with an intelligent Humanity upon it, so the incomplete and imperfect Societies of the past and present herald the advent of a completed and (relatively) perfect social Organism, under the institutions of which Humanity will accomplish its destiny, eetablish the reign of social harmony and unity on the earth, and enter into association with the laws and order of the Cosmos.

I have touched on this vast subject of Social Evolution in order to present clearly to the mind the idea of a successive social elaboration, and experiments in Organization, effected by Humanity on a unitary plan, for organic instinct has guided it in the direction it has taken through history. The first branch of Social Science treats of this Evolution; it is the theory of it, commonly called the Philosophy of History. We must have an idea of the Evolution to comprehend the possibility of a theory, and to undertake its discovery.

[TO BE CONTINUED.]

S. S. Jones and Dr. Henry Slade.

BY C. HOSTETTER.

In *The Religio-Philosophical Journal* of March 23, 1872, S. S. Jones says: "We give the space of our first page to the well-written and *apparently* truthful expose of Dr. Henry Slade's trickery. From our many years' experience and observations with men we have no hesitation is saying *a very strong prima facie case* is made against him. Let him give a straight-forward explanation of all points made against him. I have carefully read and re-read the article from the *Sun* and fail to find *one point* made against Slade. We find many charges and suspicions, but too many inconsistencies to be believed. S. S. Jones seems to give credence to this story upon mere suspicion; the name of the suspicionist even being withheld from the public, but from certain statements in the *Sun's* article we conclude it to be on the evidence of some lady stopping in the house who after being caught in doing that which she knew to be wrong, lied twice to palliate her wrong. In the first place, she falsifies in denying her being in the room, but when she

sees the truth was known she confessed, but told another falsehood in implying that she had lost no faith in Spiritualism. Now then, if we know her to be untruthful, how do we know but the whole is a fabrication, gotten up for revenge on the Doctor for discovering her prying nature?

Then again the *Sun* says: Owassa and Slade gave four seperate excuses to the same lady for the presence of the masks. This is an inconsistency, because in the beginning of the *Sun's* article we read "Dr. Slade is as keen as a razor and as sly as a fox" and yet we are told that Slade with his cunning actually made four separate excuses (all differing) for the presence of these masks and all these excuses to this same identical lady. Then again the *Sun* says the manifestations have ceased which is false, as shown by A. A. Wheelock that noble champion of all true media. The fact is the *Sun's* article is inconsistent throughout. But the strangest part of the whole transaction is that S. S. Jones and E. V. Wilson should parade this slander with so much apparent gusto upon so slight evidence. The editorial of the *R. P. Journal* has lead many of its readers to suppose that the editors of that paper believe Dr. Slade guilty. I do not uphold trickery in anything, and least of all in mediums. But, what I blame S. S. Jones for, is that he published these suspicions with so much gusto, and entirely ignores the evidence given by Albert Morton, A. A. Wheelock, the reporters of the New Haven (Conn.) Evening *Register* and *Palladium* that have seen the manifestations of Slade since the so-called expose. A. A. Wheelock assures us that the manifestations have not ceased as the *Sun* article would have us believe, why not publish these *apparently* truthful statements side by side with the expose.

S. S. Jones says that no interference by others will be admissable. Ah! indeed, he seems very much inclined to credit the suspicions of some crazy loon, but refuses the testimony of A. A. Wheelock and others. I know by experience that all mediums need all the encouragement they get and all true Spiritualists should withhold their verdict until substantial evidence is given to prove trickery or fraud. It is true, neither Jones nor Wilson condemn Slade, but call upon him for vindication, or if guilty, to confession; but I claim, should Dr. Slade see fit to keep quiet on the subject, no one has a right to condemn him on the evidence produced in the *Sun*.

The Spiritualists of Middlebury, Ind., ask you, Bro. Wheelock, to insert this in your paper, for Dr. Henry Slade has many friends here. The evidence of his mediumship and medical skill being left here in the shape of several cures, that would in former ages have seemed supernatural.

MIDDLEBURY, Ind.

Review of the "Spiritual Pilgrim."

Dr. G. L. Ditson, a thorough scholar, elegant writer, and devoted Spiritualist of Albany, N. Y., thus reviews the "Pilgrim," or biography of Mr. Peebles, in a late *Banner of Light:*

The weird, the wild, the fanciful in the field of fiction; the strange, the startling, the tragic in the *banlieues* of biography, are what the mass expect to encounter when they open the provoking covers of a romance or a biography. In the work before me—the Biography of J. M. Peebles—I find the weird and the startling, the strange and the seemingly fanciful, and all that the tragic and wild in this weird world of ours might evoke from our soul's sanctuary. Not that Mr. Peebles ever murdered anybody, (unless he killed them with his kindness,) not that his beautiful book is not the very essence of truthfulness, but because it reveals the outworkings of a lofty nature that cannot be contemplated but with feelings of reverence and admiration, and cannot but lead to higher aspirations, and to a quickening of the spirit pulses in its yearnings for a better life.

In reading the "Spiritual Pilgrim" I am reminded of the deathless Theodore Parker—of his early trials and struggles, of his high aims, of his determined progressive career, of his many Orthodox enemies and their backbitings, and of his final triumph over all obstacles, leaving his petty foes—who had not been worthy to unloose the latchets of his shoes—so deep in obscurity, they have not, as yet, with all their efforts to cling to his skirts, risen into creditable popularity.

But a better idea, perhaps, of this genial work, glowing with glad tidings, can be gained by extracts, rather than by any criticism that I could pen, though I will not begin till the Pilgrim has become a Spiritualist; till after "the angels have taken to their heavenly nurseries" his three little human buds of promise and beautiful hope; till an adopted child, whom he tenderly loved, went also to dimple with his little feet the shore-sands of eternity; till, in fact, his way grew weary, and death seemed about to open the door of a new beatitude; till the angels saw how much good he might yet do on earth, and sent the noble Powhattan to aid in his recovery—to make his *preach*, as he called Mr. Peebles, like a flame of fire upon the mountain-top.

I ought not to omit, however, an important test that, among many others, I was given to Mr. Peebles, and which he was enabled to verify on a subsequent visit to England: "My name is Aaron Nite," said a spirit; "my birthplace is Yorkshire, England; I departed this life when nineteen, and have been in the spirit world about one hundred and seventy years. My brother, the Rev. James Knight was a distinguished clergyman of the English Church. Some time hereafter I will tell you of my beautiful surroundings, of the river Ouse, St. Mary's Abbey, York Minster, the old rocks, lawns and hunting grounds. Our Pilgrim of course knew nothing of the truthfulness of these statements at the time; but I have heard from his own lips that there was a marvelous exactness in all that Aaron Nite had pictured to him, and that in the musty records of York, one hundred and seventy years old, he found the names as given him by his spirit friend.

Quite a number of letters in this interesting book were written to Dr. E. C. Dunn, but, by an oversight in some instances, the Doctor's name is omitted. While Mr. Peebles has at times been largely indebted to Dr. D. for his recuperative magnetism, the Doctor in turn says that, like many others, he is indebted to our Pilgrim for all there may be of him of manliness, of intelligence, of spiritual worth. And here I would extract an account of two marvels in connection with Dr. Dunn: "Having faithfully complied with the required conditions, (fasting for several days, &c.) one evening, the light burning, Mr. Peebles and others had the satisfaction of seeing the medium (Dr. Dunn) *carried up by spirits, perfectly afloat*, between the bed and ceiling." On another occasion, "Mr. Peebles inquired of the spirits if the three Hebrew children (Dan. iii) did actually pass through the fire unharmed, as is stated in the Bible. Perasee (a spirit-friend) assured him the event was a probability, being in consonance with spirit-law. Mr. Peebles demanded a test; and the Italian chemist again demanded in turn a faithful compliance with the conditions of fasting. This obeyed, one afternoon the medium (Dr. Dunn) was deeply entranced in Mr. Peebles' library-room, and his *hand held in the burning flame of a kerosene lamp for five minutes.* The hand was smoked, but no sign of burn or blister remained.

I have italicized a few of the above lines to call more particular attention to them, for the facts thus noted appear to me as marvellous, as astounding, as bewildering as anything that has ever occurred in the world's history; and when we are prepared to admit that such phenomena do occur, (and no one who knows Mr. Peebles would dare to question his veracity or power to analyze both fable and fraud), how widely, how gloriously opens the great province of possibilities in the realms of the hereafter.

On the same page where these wonders are recorded, we find that on a June evening, in Rockford, Ill., when Mr. Peebles and Dr. Dunn were seated together, a bug (so seeming) flew into the room, and after circling with a musical buzz from wall to ceiling, it lit on the Doctor's vest. Noticing it carefully, Mr. P. exclaimed, "Don't brush it away; why, its not a bug!" and, as they were regarding it with surprise, "two beautiful, fresh buds fell to the floor, both on one stem, plucked by the spirits from an adjoining garden." *

On page 100 there is a momentous record—momentous to all media and to all who may possibly come under spirit control—of a disturbing element which nearly overwhelmed our Pilgrim when about to address a large audience. The spirit of an old, positive, dogmatic preacher, aided by his friends, pressed hard upon Mr. Peebles, and was about getting control of him and thus to bring dire disaster to our cause, when his guides summoned a band of ancient spirits, who came with flowing robes and shining girdles, and he saw as it were a wall rising around him slowly, in vivid compactness, till he was safely inclosed from the threatened and hated intrusion and influence.

Had I space, I would add quotation to quotation from this charming volume, but I will only take a few at random: "True marriage is the strictest tie of perpetual friendship; and there can be no friendship without confidence, and no confidence without integrity, and no integrity without love. Love *is* marriage." * * * "No matter how the Israelites were fed; are the poor of this country—each city, hamlet, neighborhood—all fed? No matter about the number of horns on John's mystic beast, or the mechanism of Paul's tents. We have to do with the living present; the lessons of this day; the necessities of this age. Oh for living men and women to occupy the pulpits and rostrums of this hour! speaking words that flame with holy fire; moving the masses up on to that broad humanitarian plane of toleration and justice, sympathy and fraternity." * * * "Ignoring the fetich gods of Africa, the repenting, jealous God of Judaism, the changing, angry-getting God of Catholicism, the partial, malicious God of Calvinism, the masculine, miracle-working God of Universalism, we find infinitely higher conceptions of Deity in the definitions of Plato, Proclus, Jesus, Parker and Davis."

On pages 167–8–9, there is a thrilling account of an abandoned wife, poor, beautiful, obsessed, but who, by the merciful interposition of our Pilgrim, and the kind, judicious medical treatment received by her from the distinguished gentlemen, S. B. Brittan and A. S. Hayward, was restored to her right mind, and became grateful and happy.

Hardly anything in the volume deserves more notice, or will be read with profounder interest than that portion relating to the Indians, to whom Mr. Peebles went on an errand of peace. His glowing words in behalf of this oppressed race will find sympathetic response in every truly human heart. I have known those, indeed, who have lived near these red men and learned to hate and despise them; but I cannot believe that such persons have taken in account the long years of deceit, of treachery, to which the Indians have been subjected. Have they not, in fact, been carried into captivity? Have they not been swindled by every white Christian tradesman they ever dealt with? Have they not been hunted like wolves and slaughtered like beasts? Have not rum and powder been far oftener proffered than the pipe of peace? If our frontiersmen had all been William Penns, no war path would ever have been heard of, and no white man's scalp would ever have been his brother's trophy. Our Pilgrim invited a gentleman of Kansas to accompany him to the Indian country, but "he refused because of the nightly depredations of the soldiers tenting near Topeka. "Why," said he, "they are stealing everything they can lay thei handsr on!" Strange, thought we, that Government should send out a thieving Christian soldiery to exterminate thieving Indians. Let all good Spiritualists at least plead with the spirits of the red men, to induce them to forgive the pale faces, "for they know not what they do." How noble were the words of Spotted Tail in the late council. "My braves are not children. They do not fear to die. They do not ask for pity or sympathy, only for justice and good feeling." (p 176)

One of our Pilgrim's guardian angels is Madame Elizabeth, of France, sister of Louis XVI. The story connected with his acquaintanceship with her history, is of that class of marvels which find solution only in the sphere of spirits. Why should he go to a certain antiquarian bookstore, be led to a certain part of it, be made to bend down, have his hand placed on the very book which contained an engraving of this beautiful woman whom he had seen in a vision? Here is a truth stranger than fiction. If Madame Elizabeth has thus appeared to our hero, it is no more strange than the apparition which warned her brother of his approaching end—"a female form clothed in white, walking in the royal apartment, and then disappearing. Whilst in Paris, Mr. Peebles was the guest of Mr. Gledstanes. With this gentleman, he one day strolled into the *Petite Pere's* church, "where M. Jean Baptiste Vianney, cure D'Ars, exercised his wonderful gifts of healing by the laying on of hands in the name of the Virgin Mary. The names of thousands he healed are there inscribed on elegant tablets."

Sketches of Mr. Peebles' journey into the far East, to Trebizond, on the Black Sea, which I visited in 1848, and his wanderings about Turkish and Italian towns, fill up the closing pages of this intensely interesting work, "The Spiritual Pilgrim."

* Spirits have also brought to me flowers from my garden when the doors were all closed.

Greater is he who is above temptation than he who, being tempted, overcomes.—*A. Bronson Alcott.*

LONGFELLOW says: "With many readers brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for immeasurable gold mines under the ground."

Sectarianism Falling Off.

BY J. H. W. TOOHEY.

Denominational decline, and "thin congregations" on Sunday has got in the news department of the *Secular* press, the facts have thus a double significance for the Spiritualistic reformer, who, after a quarter of a century of earnest labor, may be lurking for *some* of the fruits of his intellectual toil.

The following facts and figures however must have a painful side for that class of Universalists, who have collected the money of Spiritualists to build *Union* meeting houses, excluding the public speakers of the latter, after the *Union* (?) house was erected. I quote from the Boston *Journal* March 2, 1872, where the editor gives the following, by way of answer to the question "*Do the Universalists increase?*"

Some figures relating to Universalism in the United States have been lately published, in which a comparison is made between the years 1840 and 1871, showing a gain in ministers, in the latter year over the former, of 170. *Zion's Herald*, while not questioning the truth of these figures, claims that they represent, in reality, decay rather than growth. In 1860 there were 969 Universalist ministers in the United States, or 336 more than in 1871—an actual decrease of 34 per cent. In New England there are now 209 ministers to 260 in 1860—a decrease of 51. Moreover, in New England the denomination had, even in 1840, 60 more ministers than in 1871. The statistics of parishes show the same results. They have now in the United States 332 less parishes than in 1860—a decline of 32 per cent. Even within ten miles of Boston there are fewer Universalist societies than there were in 1834. Other like statistics the *Herald* gives, compiled with care from the official sources. It must be confessed that there is considerable force in them, which it would seem to be difficult for the Universalist papers to overthrow.

From the same paper comes the still more startling news, that 22,000 more letters of *dismission* has been granted in five years than has been received. It says—

A correspondent of the *Christian Era* makes the pertinent inquiry "Where are the deserters?" He asserts that the statistics of the Baptist denomination show that during the last five years there have been granted twenty-two thousand more letters of dismission than have been received.

A further inquiry, no less curious than interesting, would find out if possible, what became of the saints? Meanwhile there is some satisfaction in knowing that most meeting houses are supported by the sale of *pews* to the "members of the societies," rather than by the members of the churches; which in plainer language means the world's people, rather than "the saints."

Lecturer's Co-Operative Union.

AN IMPORTANT MOVEMENT—NO MORE MONOPOLY OF BUREAUS AND OF BRAINS.

The necessity and utility to speakers and societies, of some more equitable method to meet the demands of the rostrum, as an educator, is too apparent to need discussion. It is proposed to form one or more Co-operative Unions of Lecturers, for the mutual benefit of themselves and the public they serve. The following objects are sought to be attained:

1. Systematic, practical education on all the great political, social and moral subjects now under consideration.

2. To furnish a good article at a reasonable price, and thus place the benefits of this source of pleasure and profitable instruction within the reach of the poor.

3. To equalize the compensation of those engaged in a common work.

4. To provide a contingent or insurance fund for the benefit of those who may need extra help in cases of sickness or misfortune.

5. To provide in cases of necessity the data necessary to the exhaustive study of the subjects to be discussed, so as to offer in every case the most practical solution of the question under consideration.

To this may be added such other measures as may be deemed useful and necessary to the accomplishment of the organization. The purpose and plan have already received the approval of a number of the most efficient thinkers and workers. The mere statement of what we propose is all the argument necessary. Correspondence, and suggestions are solicited from lecturers and societies, that we may have the wisdom of all from which to perfect our organization. We are ready now to supply lectures on Graduated tax, the great equalizer of surplus products, and solution of the capital and labor controversy, Finances—Tariff and Free Trade; Criminal jurisprudence, including prisons, prisoners, capital punishment—Penal sanctions to law, and their true basis. Suffrage, Land reform, Wages, Social science, Moral science, Medical lectures. The scientific cause and cure of Asiatic cholera, The purposes, functions, powers, and methods of government including the referendum (final approval of the people) with a feasible plan of actualizing, etc., etc, As soon as organized, we propose to arrange, correlated subjects into courses, adapted to particular talents of speakers, and let these courses as far as practicable follow each other, so as to diversify, and systematize the work.

No $50 bonus will be required of lecturers; and no per cent. will be demanded to enrich one at the expense of the many. Our purpose is to equalize compensation, and equivalents between the speakers and the public.

All the members of this union must be competent to give satisfaction—to render an equivalent for the compensation.

The subject and its proper presentation is of more importance than the agent. The union should guarantee competency in every lecturer, and therefore must use care in selection. The union will be amply provided with lecturers to meet any reasonable demand. The slate presented herewith shows the drift of this movement to be eminently practical.

It is desirable to hear the suggestions of our best thinkers, and therefore we solicit correspondence. Address,

JOHN B. WOLFF, Sec. Graduated Tax Association,
510 Pearl street, New York.

Reform papers are earnestly solicited to copy the above.

Rev. J. D. Fulton.

BY MARY OAKES.

At the hearing before the Massachusetts Legislative Committee, March 5, on the petition for an act declaring that women have the right to hold office under the constitution, the Rev. J. D. Fulton appeared as a remonstrant. He said women had the right now to hold the highest and noblest office, the head of the home. This is a remarkable concession. In his essay, "Woman versus Ballot," he tells us that "the Bible declares that the headship of the house devolves on man." In consequence of the ruin which Eve brought upon the race, God pronounced a curse upon her, and compelled her to henceforth live in another, to sink her individuality and merge it in that of her husband. From that moment, man became the ruler, law-maker and head, and woman in her natural state, before she makes the attempt to unsex herself and render herself a monster, expects to submit to his rule in the home."

He said that there was a class of degraded women who if offices were thrown open to the sex would scramble for them. He is the successor of I. H. Kalloch and perhaps knew what he was talking about. Thus far abandoned women have not publicly asked for the recognition of their rights. They control through the passions. But morality is not specified among the qualifications requisite to become a voter. An intemperate man may go reeling to the polls half-rotten with contagious disease, and his vote counts equal to that of the most exemplary citizen. Yet this reverend gentleman thinks the accident of sex confers on all men the God-given right to rule and represent educated, refined and virtuous women, as slave-holders by the accident of birth, claimed the right to own and traffic in colored people, and both base their despotic authority on the myths of the Bible. He likewise said that there were things done in Boston Sunday evenings by prominent Woman's Rights women which were a disgrace to the city. I do not know to what he alludes but hope none of them have been duped to take a part in the exciting silly farce of his revival meetings.

He thought that if the petitioners obtained their desire, men would hereaffer have to appear before female legislative committees to ask for their rights. If class legislation was abolished there would be no aristocracy to petition and he would be spared the humiliation he so much dreads for himself and is so desirous to inflict on others.

In closing, he remarked with great clerical dignity, ogling Mrs. Warner and Mrs. Bodrie with a gracious side glance, "Gentlemen of the Committee, if you go into this office-holding business you will have more geese than you have now," thus insulting his wife and mother as well as all womanhood by dubbing them as "noisy birds," but if they are geese, he is a gander, and I pity the flock who follow such a purblind, bigoted leader.

It is a shame that woman should be so misrepresented, and yet in charity we should perhaps spare our censure for he has no capacity to appreciate pure-minded, noble women, like Mrs. Cheney and Mrs. Stone. He could no more lift himself to their level than a child could take hold of the sides of its wicker cradle and raise itself to its mother's arms. Instead of wasting so much gas on the sphere, mission and duty of women, I think he might find a safety valve for the escape of his surplus self-conceit, loquacity and fanatacism, in studying the morals of the ministry and a remedy for their libertine propensities, for we can scarcely take up a paper in which we do not read of some clerical wolf who has polluted young girls.

What Does it Mean?

[From Woodhull & Claflin's Weekly.]

The religious pulpit and press are much elated over the late revival in the West, which has its chief seat in Lawrence, Kansas. A wonderful work of regeneration is claimed; but they are careful to omit mention of a similar phrenzy in Illinois, which is the same in essence, though only carried a degree farther, resulting in insanity, and legal suppression.

The *Independent* indulges in a lengthy discussion and prognostication, the result of which is that a reaction will come—that there will be more reason and less excitement; some will cool down, others will fall away, and things will gravitate back to the old nets, and run on in the old fashion. Nevertheless, the *Independent* cannot see anything but the power of God in these fluctuating ebulitions of religious fervor.

The humble instrument of this wonderful revolution, is "neither orator nor master of men;" he has only a deep conviction that he has the truth. This and no more. He talks of their relations to God, and immediately the streets, stores, counting-houses, banks, saloons and brothels, are vocal with discussion of "repentance," and "What must I do to be saved?" By hundreds they stand up and publicly pledge themselves to the service of God during their whole lives. Gambling shops close—grog shops are deserted—the police have no work; a wonderful change is wrought as by magic. What has done it? That's the question? The *Independent* replies: "Whenever the thoughts of men are turned toward God; the truths of the Bible, the sinfulness of men—the need of a Savior, are proclaimed, and the attention of the community is fastened upon them, then a powerful reformation in public morals begins. Neither are such movements dependent at all upon the agency of any individual." "The same thing," says this reckless paper, is going on in hundreds of other towns besides Lawrence, Kansas, but fails to name one.

This profound philosopher says that this revival commenced with a particular individual, and *was not* dependent on that individual. Now, every well informed person knows that from the days of Wesley, Whitfield, Summerfield, and Peter Boehler, revivals have been principally confined to particular individuals and particular efforts by those individuals.

The *Independent* calls on philosophers and social scientists to show some influence by which all those mighty works can be done before it will attend to criticisms, or give up the religion of Jesus Christ. The logic of this is, if it has any, that unless some other sufficient cause can be assigned, we must accept the theory that it is done by the religion of Jesus Christ. This may satisfy the writers and readers of religious literature; but it will hardly meet the requirements of philosophers, logicians, and people of common sense. The method of referring mysterious phenomena to special providence and divine influence in the absence of any rational explanation, is by no means modern. It is a peculiarity of all people, all ages, all religions, all ignorance, all pious charlatans. Suppose we are unable to show any other cause, does it follow as a necessity that the *Independent*, and the sects generally are correct in their assignment? And yet this is the sophistry by which they gull and enslave the poor demented creatures who are ignorant of the causes of their own mad phrenzies and saltations after the manner of *James Crow*.

During the religious mania among the Presbyterians, some thirty years ago, in Pennsylvania, Ohio, Virginia and Kentucky, known as the falling exercises, children of four and five years of age caught the contagion; went through all the phases of experience, corresponding to old and hardened sinners; they repented, wept, prayed, received the gift of the Holy Ghost, the witness of the spirit, joy unspeakable and full of glory; professed and were accepted and published in the papers as having obtained the pearl of great price. It is no uncommon thing among the Methodists during their extraordinary revival efforts to catch children eight and ten years of age, who are subjected to the same ordeal—grinding into the kingdom as the vilest wretch in the crowd—children who have never offended God, nor injured man. Children, gentle, mild, kind, tender, sensitive, truthful, naturally good. And it is this very class of children, who are affected by this mania. Nothing but the absurd doctrine of total depravity and inherited guilt, could at all justify the conviction and conversion of babes and sucklings, on the same conditions and in the same manner as old and hardened sinners. And yet all this has been accepted by these divinely appointed venders, pedlers of the superstitions of all the ages.

With brazen front they demand that we shall show some other way or accept their dogmatism.

Will the Religious Dogmatizers tell us how it is that fright, will be transferred from a single horse to a whole herd, when only only horse sees the danger—the same of cattle, deer, birds and animals generally? Will they tell how fear will turn the hair gray in an hour or night? How the same cause will will start the kidneys, and the bowels into instant action! How epilepsy, laughing, crying, St. Vitus' dance, are all communicated by sympathy, or mental causes alone? Will they tell how an individual by the oratorical power of a political speaker, can be made to trample his own hat to pieces, or throw himself flatly on the ground, with intense excitement. Can they tell how a whole community can be thrown into such a *furore* of excitement, by a single speech on a common subject, (political) that they neglected their business until noon the next day discussing it? Can they tell how disease is caused and cured by mental influences alone? Or how a man can be made drunk on water, and sober on whiskey? All these and more are done, and must have a cause, a philosophy, a science. But does it follow that because we cannot define the causes, that we must hold them supernatural, or special divine acts? Their existence and constant recurrence show them natural and not supernatural. The same is true of religious mania—revival excitements.

We know of a magnetizer who was once a successful revivalist in the M. E. Church, where these phenomena most abound. Under this man's influence, after he left the church, Methodists, Presbyterians, Universalists, Infidels and Atheists, would give forth the genuine religious experiences spontaneously, and to his great annoyance, as their shouting defeated his experiments. The pious portions of these subjects declared publicly that their sensations and experiences were precisely analogous to those they had under church influences. This same man had the power to destroy the appetite for tobacco, whiskey and profanity, in those who came under his influence. He also cured fits and other diseases in the same way.

We say, therefore, to the *Independent*, *Christian Radical*, and all the pedlers of theological superstition, that you must explain *our* phenomena, in some other way, philosophically, logically, scientifically, or we shall insist that your religious mania is not the fruits of the religion of Jesus Christ. Chrishna or Buddha; but simple and solely the legitimate fruits of what we term animal magnetism.

If these theological chuckleheads will pay some attention to the phenomena of animal magnetism and modern Spiritualism, they will find another solution for the wonderful periodical epidemics of moral transformation of whole communities, through particular individuals who have nothing to do with the causes which produce them, they will ascertain that no special divine afflatus is at all necessary—that they occur substantially in cases where neither God, devil, damnation are thought of or named.

THE HAMMER AND THE PLOUGH.—For the first time in the history of Great Brittain the ill-paid agricultural laborers of England, have struck work in the county of Warwickshire. This is a happy omen. When the soil-tillers and the mechanics unite on a just and equal basis, and they can unite on none other, the sons of toil will be ready to sound the onset for battle.

A Speck of Pious War.

[From Woodhull & Claflin's Weekly.]

E. C. Green, Centralia, Penn., teacher, was assassinated by three men, in his school room, in the morning. These men are supposed to be Catholics, incensed by Mr. Green's freedom of speech in regard to that sect. The wounded man will die; the murderers are unknown. Whereupon *Harper* indulges in three columns of bitter invective, inflammatory appeals and imperative demands for rigorous inquiry, most decided punishment, in order that the popular (Protestant) indignation may be satisfied.

"The assassins of Centralia, the Protestant families flying from persecution, the triumph and exaltation of the instigators, the martyred teacher, must arouse the nation to *decided action*." Now if all this mean anything, it is that the Catholics are to be put down by law, if possible; by force if necessary. Put this with the attempt, the willingness of Protestants to put God in the Constitution, and we have a prophecy of the coming conflict.

"No other religious sect assaults teacher's as at Hunter's Point, or leaves them bleeding and dying, as at Centralia." Though not written by the editor, the statement is endorsed by silence, and a failure to contradict. Eugene Lawrence is very ignorant or a very wilful liar. The Protestant sects have always persecuted each other, and have murdered thousands for the same cause that provoked the murder of Greene. A mere difference of opinion. To-day they are trying to get possession of the Government, and should they succeed, a ban will be put on religious freedom.

The whole power of the nation is called into requisition to suppress Mormonism, at the instance of the Protestant sects, with Rev. Newman as the champion.

In the absence of power, ridicule, sarcasm, denunciation are the weapons used exhaustively by these champions of religious toleration and freedom.

It is only a few years since the Presbyterian demanded eternal damnation on all who did not believe in infant damnation. Now to our comprehension eternal damnation is a little worse than physical murder. The God of the Protestants is as cruel as the God of the Catholics. It is not the inherent superiority of the sects that makes them more tolerant, but the outside pressure from the natural growth and fuller comprehension of individual rights and liberty. The persecuting, intolerant spirit is as much in one as the other.

Without considering the truth or falsity of Modern Spiritualism, we would ask if the last twenty-four years of persecution, prosecution and ostracism of every kind has not been equal to their opportunity and power? *Harper's Weekly* is a full confirmation of all this. It appeals directly to religious prejudices of the entire Protestant element, while the same element is demanding a sectarian clause in the Constitution, that shall exclude from office all independent thinkers—non communicants.

We, too, demand that the perpetrators of this outrage shall be brought to justice; but we can see no reason for appealing to the whole nation, until at least the authorities of Pennsylvania have been exhausted, and open rebellion to the govern ment is declared. No good can come of such wanton disregard of the principles which must prevail here if we would prevent a bloody religious frenzy which will end in an exterminating religious crusade.

What we need is perfect liberty; perfect toleration. Freedom of thought, speech and action, the birth right of every rational soul. The sects in the absence of facts and proofs of their respective systems should be allowed to abuse each other at pleasure.

The party abused is not bound to stand and take it. They can walk away—avoid the abusers. They all say religion is a matter of faith, that it is not and cannot be demonstrated. None of them pretend to show God or Christ, or the Holy Spirit. None of them have any proofs of immortality, any demonstration of the correctness of their creeds or means of grace; in the absence of these they should be allowed to fret and fume; to rant and abuse, to traduce and damn to their souls delight; as it don't amount to much anyhow!

Catholics and Protestants have had a blessed time at this business of abusing, slandering and trying to murder Spiritualists morally; and the time may not be distant when freethinkers will be compelled to step in and prevent these meek and lowly followers of the Lamb from cutting each others throats, as they often have done about differences on subjects which neither understand. All these violent manifestations are the legitimate fruits of the priest-craft that subordinates the people to a blind faith in an unfathomable mystery, and that teaches that God will damn a soul eternally for the sin of unbelief. As ye sow, so shall ye also reap.

REVIVALISM.—What can be more of a business operation than a deliberative planned revival? A society is small and poor; it needs numbers in order to have money. Perhaps the pastor is not able to rouse the people to a consciousness of their condition—the people's of course, not the society's condition. In such a case, a regular revivalist is set to the work. They are a sort of Spiritual quacks, traveling here and there with such pills and powders as meet with a ready market. They are loud talkers, unscrupulous dealers with facts, making up in brass what they lack in brains. These are the men that poor parishes send for to make people more religious. They come, with their tirades against common sense, their abuse of a learning they lack. People gather to hear them as they would to see a live gorilla, and for about the same reason.

They begin operations. Soon the weakest point gives way; some one cries, then another, and another. At once they are pressed to come forward for prayers. They are led along by older ones, not a moment is given for thought or reflection till they are inside the circle. Who has not seen such converts when they begin to come to their senses again? How soon they forget all this rapture, how lightly they talk of it, and bring the sacred sentiment of religion into disgrace, by what appears to many as a repudiation of it."—*Dr. Robert McLeod*.

PEOPLE'S CONVENTION.

The undersigned citizens of the United States, responding to the invitation of the National Woman Suffrage Association propose to hold a Convention at Steinway Hall, in the city of New York the 9th and 10th of May.

We believe the time has come for the formation of a new political party whose principles shall meet the issues of the hour, and represent equal rights for all.

As women of the country are to take part for the first time in political action, we propose that the initiative steps in the Convention shall be taken by them, that their opinions and methods may be fairly set forth, and considered by the representatives from many reform movements now ready for united action; such as the Internationals, and other Labor Reformers,—the friends of peace, temperance, and education, and by all those who believe that the time has come to carry the principles of true morality and religion into the State House, the Court and the market place.

This Convention will declare the platform of the People's Party, and consider the nomination of candidates for President and Vice-President of the United States, who shall be the best possible exponents of political and industrial reform.

The Republican party, in destroying slavery, accomplished its entire mission. In denying that "citizen" means political equality, it has been false to its own definition of Republican Government; and in fostering land, railroad and money monopolies, it is building up a commercial feudalism dangerous to the liberty of the people.

The Democratic party, false to its name and mission, died in the attempt to sustain slavery, and is buried beyond all hope of resurrection.

Even that portion of the Labor party which met recently at Columbus, proved its incapacity to frame a national platform to meet the demands of the hour.

We therefore invite all citizens, who believe in the idea of self-government; who demand an honest administration; the reform of political and social abuses; the emancipation of labor, and the enfranchisement of woman, to join with us and inaugurate a political revolution, which shall secure justice, liberty and equality to every citizen of the United States.

ELIZABETH CADY STANTON.
ISABELLA B. HOOKER.
SUSAN B. ANTHONY.
MATILDA JOSLYN GAGE.

You are respectfully requested to authorize, at your earliest convenience, the use of your name to the above call, addressing your reply yes! or no! to Mrs. Isabella. B. Hooker, 10 Hubbard st., New Haven, Conn.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS, TO BE INAUGURATED IN THE U. S., IN MAY, 1872.

We, the undersigned citizens of the United States, believing the time has come for the formation of an entirely new party whose principles shall meet the vital issues of the hour purpose to hold a Convention in the city of New York, on the 9th and 10th of May, 1872, for the purpose of constructing a platform and considering nominations for President and Vice-President—the first so broad as to include every human right, and the last, the best possible exponents of every branch of reform.

Some of the reasons, which render this step necessary, are as follows:

We charge on the present Government, that in so far as it has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and since it exists without the consent of the governed, therefore, that it is not a republican government.

We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupulous use prevent the majority from participation in the government, nevertheless compelling them to contribute to its maintenance and holding them amenable to the laws, which condition was described by its founders as absolute bondage.

We charge it with being a financial and military despotism; using usurped power to coerce the people.

We charge it with using and abusing millions of citizens who, by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sheltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither read nor write.

We charge it with having degenerated from its once high estate into a mere conspiracy of office-holders, money-lenders, land-grabbers rings and lobbies, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter of all they produce.

And finally we indict it as a whole, as unworthy of longer toleration, since rivers of human blood, and centuries of human toil, are too costly prices to be demanded of a people who have already paid the price of freedom; nevertheless, such was the price demanded and paid for a slavery, which, in point of human wretchedness, was comparitively as nothing to that which still exists, to abolish which it promises to demand still more blood and greater servitude and toil.

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and Internationals and Woman Suffragists—including all the various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories—as matters of faith, separate from works, are earnestly invited to respond to this call and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of demagogism, official corruption and party despotism; after which the reign of all the people may be possible through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women, and which shall secure equal opportunities for education to all children.

Victoria C. Woodhull, New York City.
Horace H. Day, New York City.
Anna M. Middlebrook, Bridgeport, Conn.
L. E. De Wolf, Chicago, Ills.
Ellen Dickinson, Vineland, New Jersey.
Theodore H. Banks, New York City.
Mary J. Holmes, Memphis, Tenn.
Ira B. Davis, New York City.
Laura Cuppy Smith, Cal.
E. H. Heywood, Princeton, Mass.
Ellen Goodell Smith, Philadelphia, Penn.
Hon. J. D. Reymert, New York City.
Marilla M. Ricker, Dover, N. H.
Horace Dresser, New York City.
Marie Howland, Hammonton, N. J.
A. G. W. Carter, Cincinnati, Ohio.
Addie L. Ballou, Terre Haute, Ind.
Hon. H. C. Dibble, New Orleans, Louisiana.
M. S. Townsend Hoadley, Lynn, Mass.
R. W. Hume, New York City.
Martha P. Jacobs, Worcester, Mass.
John M. Spear, San Francisco, Cal.
E. Hope Whipple, Clyde, Ohio.
John Brown Smith, Philadelphia, Penn.
Col. Henry Beeny, New York City.
Elvira Hull, Vineland, N. J.
Dan'l W. Hull, Hobart, Ind.
E. G. Granville, Baltimore, Md.
Jonathan Watson, Titusville, Pa.
Mrs. S. H. Blanchard, Worcester, Mass.
Newman Weeks, Rutland, Vt.
John Beeson, Chapinville, Conn.
Mrs. B. W. Briggs, Rochester, N. Y.
George R. Allen, New York City.
J. H. W. Toohey, Providence, R. I.
Belva A. Lockwood, Washington, D. C.
Jonathan Koons, Taylors Hill, Ill.
W. F. Jamieson, Chicago, Ill.
Dyer D. Lum, Portland, Me.
Thomas W. Organ, Yellow Springs, Ohio.
Mary A. Leland, New York City.
B. Franklin Clark, Brooklyn, N. Y.
Dr. E. P. Gazzam, New York City.
William West, New York City.
Hon. C. C. Cowley, Boston, Mass.
L. K. Coonley, Vineland, N. J.
Moses Hull, Vineland, N. J.
Hon. John M. Howard, New Orleans, La.
Prof. E. Whipple, Clyde, Ohio.
Harvey Lyman, Springfield, Mass.
L. Bush, Jamestown, Tenn.
Mrs. J. H. Severance, Milwaukee, Wis.
T. Millot, New York City.
Cornie H. Maynard, Buffalo, N. Y.
B. S. Brown, Buffalo, N. Y.
S. J. Holley, Buffalo, N. Y.
Harriet B. Benton, New York City.
Frances Kingman, New London, Conn.
Hannah J. Hunt, Delta, Ohio.
Fred. S. Cabot, New York City.
T. C. Leland, New York City.
S. T. Fowler, Brooklyn, N. Y.
John Orvis, Boston, Mass.
Carrie Lewis, Cleveland, Ohio.
Jane S. Griffin, New York City.
Michael Scanlon, New York City.
Joshua Rose, New York City.
Louise B. Flanders, Malone, N. Y.
Jane M. Wilson, Brooklyn, N. Y.
John Little, New York City.
J. T. Elliott, New York City.
Thomas Haskell, West Gloucester, Mass.
Mrs. A. E. Mossop, Sturgis, Mich.
D. B. Marks, Hallsport, N. J.
J. H. Severance, Milwaukee, Wis.
Josiah Warren, Princeton, Mass.
Jane Case, Oswego, N. Y.
Frances Rose McKinley, New York City.
Danvers Doubleday, New York City.
Dr. J. H. Hill, Knightstown, Ind.
Geo. R. Case, Norwich, Conn.
Alfred A. Smith, Council Bluffs, Iowa.
Lucy Coleman, Syracuse, N. Y.
Mrs. Dr. Raymond, Syracuse, N. Y.
Mrs. George, Syracuse, N. Y.
Mr. S. D. Fobes, Syracuse, N. Y.
Mrs. C. B. Forbes, Syracuse, N. Y.
A. Orvis, Rochester, N. Y.
Dr. A. G. Wolf, Mystic River, Ct.
Emily B. Rood, Fredonia, N. Y.
Nathaniel Randall, M. D., Woodstock, Vt.
Thomas Marston, Philadelphia, Pa.
Otis F. Porter, Bridgport, Ct.
Seward Mitchel, Coonville, Me.
Thos. J. Schofield, Nephi City, Utah.
D. C. Coleman, Philadelphia, Pa.
Daniel Wood, Lebanon, Me.
C. S. Middlebrook, Bridgport, Ct.
Nettie M. Pease, Chicago, Ill.
Angela T. Heywood, Princeton, Mass.
John Hepburn, Milwaukee, Wis.
W. H. Dibble, Middleton, Ct.
Ellen M. Child, Philadelphia, Pa.
Wm. H. Wescott, Philadelphia, Pa.
Mary J. Thorne, Philadelphia, Pa.
Alfred H. Love, Philadelphia, Pa.
C. B. Rogers. Philadelphia, Pa.
J. H. Rhodes, M. D., Philadelphia, Pa.
Frank Crocker, New York City.
Anna Kimball, Parker, New York City.

NOTE.—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately verify and forward to the undersigned for the Committee of arrangements in New York.

Tickets of Admittance to the Convention prepared for each Delegate, will be ready by the 8th of May—and to avoid confusion, no person will be admitted to the floor of the Convention without such tickets.

VICTORIA C. WOODHULL,
44 Broad street, New York.
Or, B. FRANKLIN CLARK, Sec'y Com.,
55 Liberty street, New York.

NEW YORK, March 30, 1872.

We yield from our crowded columns space for a few of the names of delegates received, and not yet published.

Before the assembling of the convention we hope to print an extra containing the names and residences of all the authorized delegates:

Jane B. Archibald, Washington, D. C.
Mrs. M. E. Otis, Damariscotta, Maine.
Jennie Leys, Boston, Mass.
J. W. Stuart, Broadhead, Wis.
Chauncey Barnes, Athens, Ohio.
Sarah J. Swasey, Noank, Conn.
Oliver Gamage, Damariscotta.
Mary S. Latham, Noank, Conn.
Mrs. Adeline G. Priest, Damariscotta.
Marcus Swasey, Noank, Conn.
Mrs. Geo. Pratt, East Granville, Vt.
Joseph P. Smith, Clayville, N. Y.
David Mills, Hammonton, N. J.
E. J. Woolley, Hammonton, N. J.
Charles Gamage, Damariscotta.
Holloway Latham, Noank, Conn.
Phebe Cross, New Lenox, Ill.
Mrs. E. P. Woolley, Hammonton, N. J.
M. B. Randall, Hammonton, N. J.
Wm. E. Coleman, Richmond, Va.
Elizabeth Valoria Ingram, Boston, Mass.
Mrs. Angeline T. Gamage, Damariscotta.
H. S. Donne, Pottsville, Penn.
John M. Sterling, Kiantone, N. Y.
Abram T. Gamage, Damariscotta.
Henry T. Child, M. D., Philadelphia, Penn.
Mrs. E. A. Burrill, Port Jervis, N. Y.
Cecelia Morey, West Winfield, N. Y.
C. L. James, Alma, Wisconsin.
——— Larrabee, Boston, Mass.
Amy Post, Rochester, N. Y.
Mrs. L. G. Waterhouse, Sacramento, Cal.
Mrs. E. E. Gibbs, Sacramento, Cal.
D. E. Gamage, Damariscotta.
S. L. O. Allen, South Newbury, Ohio.
David Cocks, Pleasantville, N. Y.
Elizabeth G. Wise, St. Joseph, Mo.
Geo. M. Taber, Springfield, Ohio.
Milo A. Townsend. Beaver Falls, Penn.
J. Raymond Talmadge, Calumet Harbor, Wis.
Joseph Wharf, Damariscotta.
J. H. Ford, Geneva, Wis.
O. L. Sutleff, Wooster, Ohio.
Thomas Richmond, Hancock, Vt.
James S. Gamage, Damariscotta.
Mary C. Hebard, Rochester, N. Y.
Chas. W. Hebard, Rochester, N. Y.
Mary C. Wight, Rochester, N. Y.
A. L. Gamage, Damariscotta.
Mrs. Georgie W. Gamage, Damariscotta.
E. B. Foote, M. D., New York city.
Fisher M. Clark, New York city.
John M. Kelso, San Francisco, Cal.
C. Fannie Allyn, Stoneham, Mass.
T. M. Ewing, Cardington, Ohio.
Elizabeth Ewing, Cardington, Ohio.
Josian Buxton, Minooka Ill.
Charles Woodcock, Minooka, Ill.
Richard Woodcock, Minooka, Ill.
Miss M. A. Woodcock, Minooka, Ill.
Miss J. Woodcock, Minooka, Ill.
Miss E. Woodcock, Minooka, Ill.
Solomon M. Jewett, Rutland, Vt.
William Hanson, Elmira, N. Y.
G. W Madox, Ellsworth, Me.
J. K. Ingalls, Yates County, N. Y.
D. Tarbell, E. Granville, Vt.
Lydia A. Schofield, Philadelphi, Pa.
D. Hicks, Senora, Georgia.
E. G. Curtis, California.
John Southard, Pontiac, Mich.
Eloise O. Randall, Hammonton, N. J.
O. Mills, Hammonton. N. J.
Chauncy Paul, Vineland, N. J.
D. M. Allen, South Newbury, Ohio.
Minerva L. Green, South Newbury, Ohio.

COONVILLE, Maine, April 4, 1872.

The undersigned, citizens of Coonville and vicinity, being in sympathy with the Peoples Convention which is to assemble in New York, May 9, and 10, cheerfully append our names to the call.

Seward Mitchell, Coonville, Maine.
William S. Flanders, Coonville, Maine.
Mary J. Morrill, Coonville, Maine.
Hiram F. Magoon, Coonville, Maine.
Frances A. Flanders, Coonville, Maine.
E. T. Pierce, Coonville, Maine.
Eunice P. Smith, Coonville, Maine.
Emily F. Tilton, Coonville, Maine.
Stephen Andrews, Coonville, Maine.
D. D. Flynt, Dexter, Maine,
Charles Coockett, Dexter, Maine.
Martin Smith, Dexter, Maine.

As an illustration of the uprising of the people, we subjoin one of the multitude of communications we are receiving every day.

"BUFFALO, April 10, 1872.

"MRS. WOODHULL: I send you the following names, all of this city, and employed in the book department of the *Courier* establishment:

Geo. F. Kittridge, Buffalo, N. Y.
Edwin A. Teall, Buffalo, N. Y.
Thomas Evans, Buffalo, N. Y.
Ed. F. Blackmond, Buffalo, N. Y.
J. Lewis Schrader, Buffalo, N. Y.
Louis L. Bender, Buffalo, N. Y.
Harry Smart, Buffalo, N. Y.
Robt. D. Whitney, Buffalo, N. Y.
M. McDonough, Buffalo, N. Y.
Charles Hanaden, Buffalo, N. Y.
W. H. Overocker, Buffalo, N. Y.
F. Todd, Buffalo, N. Y.
Geo. N. Bauer, Buffalo, N. Y.
Mort. D. Kenyon, Buffalo, N. Y.
Benj. T. Shewbrook, Buffalo, N. Y.
Geo. W. Irwin, Buffalo, N. Y.
Wm. T. Bailey, Buffalo, N. Y.
Wm. McK. Gatchell, Buffalo, N. Y.
C. H. Plumley, Buffalo, N. Y.

This is only a straw but it shows you the way the wind blows.

GEO. F. KITTRIDGE.

Addison Alonzo Wheelock.

AN ACROSTIC.

BY J. SIMMONS.

As down the gulf the rushing stream
Descends in wild and sportive glee,
Defying rocks, that alone would seem
Imbedded firm as the hills—to me—
So I am tossed amid the foam
Of whirling thoughts, that fill the air,
Now high among the towering domes,

And then far down amid dispair,
Leading those who fain would rise
O'er superstitions stagnant pools,
New thoughts, new truths, both grand and wise—
Zealously striving to establish schools,
Or places, where all may learn, God is Love.

Where divine force of life, those will ever pursue—
Hurling back the foul demons, who are striving to prove
Every virtue is sinful, every truth is untrue—
Every blessing of life, we are daily receiving,
Live but to mock us, ere we silently go
Over the river, when at last the glad summons,
Calls all who are living, without faith or believing,
Kindly, come home from your labors below.

Dr. Slade---What we know of Him and his Mediumship.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely. * * * For so persecuted they the prophets which were before you."—NEW TESTAMENT.

It is some twelve years since, while a resident of Michigan, that we first grasped the hand of Dr. Henry Slade, witnessing at the same time those earlier phases of his mediumship. The principal controling intelligences then were Indians; but the manifestations were none the less interesting and important. We often met him in *seances*. He was frequently a guest at my house in Battle Creek, Michigan, and in turn, we frequently shared the hospitalities of his home in Jackson, Michigan. And from the first time of our meeting till the present, we have had, and still have perfect faith in Dr. Slade's integrity—and what is more important, perhaps to Spiritualists just now—we have positive *knowledge* of the genuineness of his mediumship.

We invariably have and *will* defend and sustain by tongue and pen every and *all* genuine media. Dr. Slade is one of this kind.

We had the acquaintance of his first wife—a most estimable person, by the way—and knew something of the strategy of women, or a *woman*, soon after Mr. Slade departed for the better land. Favorably knowing Mrs. Alcinda Wilhelm, M. D., as an eloquent teacher and able co-worker in the upbuilding of the Spiritual Temple, we were called upon to officiate at the second marriage of the doctor. And through all these years of intimate and neighborly association, attending his seances in private, and at more public gatherings, we never heard the first breath of suspicion touching the solid reality of the Spiritual marvels occurring in his presence. Thousands in Michigan will add corroborative testimony.

Not only in the light and the darkness have we tested his gifts in the line of physical manifestations, but we have doubly proven their genuineness and reliability, by a series of accompanying mental tests so clear and convincing as to carry at once absolute conviction. If Dr. Slade is not a true and trustworthy medium, there are none on earth; our senses are traitors; Spiritualism is a delusion and conscious immortality a baseless dream.

But what is all this newspaper talk about? What the foundation? Does the pretended exposure rest on certified knowledge, upon a fact, upon a well established series of facts, confirmed by different witnesses? Neither scoffing, skeptic nor pseudo Spiritualist pretends this. What then? Why, simply upon the imagination or suspicion of a woman that has no belief in, nor love for, Spiritualism. Shame upon the tell-tale promulgators, and shame upon the publishers of the suspicion. Insinuation is often the basest kind of slander. It is the pabulum in fact, upon which envy feeds, while sensation sheets like the New York *Sun* delight in peddling such ware, delight in the traffic of froth and the flourish of trumpets.

Returning from Troy to our Hammonton home, the first of this month, we called upon Dr. Slade and his associate, Mr. Simmons. And it is but justice done, to say right here that we knew friend Simmons in Michigan, knew him as a neighbor, as an honorable man and a member of the "mystic" order. The base thought, therefore, that he would in any way encourage or connive at trickery, relating to Spiritualism, seemed to us, to say the least, glaringly preposterous, if not contemptible!

We found Dr. Slade suffering slightly from ill health, but cheerful and courteous as usual. During the afternoon, all unknown to him, we carefully and closely examined the seance-apartment of his residence, even the "wardrobe." Just before seven o'clock, Mrs. S. E. Wheelock and ourself, leading the way in advance of the doctor, went into his neatly-furnished seance-room to witness such manifestations as the spirits might see fit to give. The gas was burning brightly. The wardrobe door was locked and the key put in our hands. Helping adjust the cambric screen, through and in front of which, faces of the immortal often appear so distinctly as to be recognized by anxious friends, we took our seats at the table.

"Hark!" the raps; how clear; how loud; on the table; on the floor; on the sofa; up on the ceiling; now on the back of our chair. "What a magnetic influence," exclaims Mrs. Wheelock. But listen! The rappings actually jar the floor; now they are on our coat collar, and, surely, there is no machinery about that.!

2. Soon as the rapping sounds resembling electric discharges, had ceased, the furniture and the room itself began to tremble as though aflame with life. The vibrating tremor was similar to what we had after witnessed in the Everitt seance-room, London.

3. While all our hands were upon the table, the Doctor's feet and limbs thrown out at the side towards us in full view—spirit-hands touched us, grasped our watch-chain, pulled our beard, handed us a pencil, and clasped our hand most cordially. Not only did we see and feel these spirit-hands; but unexpectedly this spirit intelligence drew us violently back in our chair from the table; while another chair several feet distant darted towards the table untouched by human hands. A fine large portrait also, hanging against the wall, rocked to and fro something as a tree would wave before passing winds.

4. While our hands were upon the top of the table, sitting positions remaining the same, by raising our hands above the table it would spring up and adhere to them much as a needle will leap and cling to a powerful magnet. The table thus suspended in the air, from 12 to 18 inches, we could hardly by the muscular power in our arms and hands push down to its original place upon the floor. But once down, hands again touched us, the bell rang, and the accordeon, held in our own right hand, (the left hand with both of the Doctor's and Mrs. Wheelock's, upon the top of the table, discoursed stirring music. And while these immortal intelligences improvised the music, the bell rang continually, keeping excellent time. When the music ceased, the bell flew out from under the table in a beautiful semi-circular motion and dropped upon the top of the table before our eyes.

A bit of pencil was now put upon the slate and held out in the full light by the doctor above our heads. "Listen—the spirits are writing." It proves to be interesting and encouraging communication from Mrs. Wilhelm Slade. Then holding the slate in our own hand—all the others being upon the table touching each other—we received a brief but telling message from a happy dweller in the spirit land. Finally the doctor sponging both sides of the slate took a small piece of pencil and laying it upon the table. put the slate directly over it. "Mark well" the positions—a small bit of pencil between the upper surface of the table and the lower surface of an ordinary slate, just sponged clean, no hand near it, and yet the pencil rises and writes. We all hear it, and when finished read with joy the communications thus written upon the under surface of the slate without visible hands.

All these manifestations and others of nearly equal importance occurred in our presence in the light—occurred while the *gas was brightly burning!* To this reality we would testify in any "court of justice," and so would Mrs. Wheelock, and so would thousands of others whose moral worth and integrity none would presume to question.

At this point, the gas was suddenly lowered—the light partially subdued. Who did it? Neither of us had moved from our seats; and the door remained locked. Who—what intelligent force did it? We press the skeptic to give any rational answer outside the spirit theory. But see! across, and all along the screen that we helped adjust upon entering the room, electric lights stream and flash. Now a hazy mist appears. Look! out of this vapory mist-cloud there comes a delicate hand and arm! There it is again. Oh, how gracefully it waves! Now the gas-light by unseen hands is lowered a trifle, still we can distinctly see every object in the room.

There are the electric flames again, coursing and dancing along the thin, cambric screen. Mist appears, and out of this mist-cloud of light there comes this time a calm, serene countenance, reminding us of the scriptural passage, "it did shine as the sun." It was at once recognized as Mrs. Wilhelm Slade, the Doctor's second wife. Such condensation of spirit substances and consequent materialization, is truly astonishing!

In the first appearance, she presented the front of the face, the second was a side view. "How beautiful!" exclaimed Mrs. Wheelock. The Doctor was excited. The face vanished each time gradually, the spirits governing the gas-light, by increasing or decreasing it in accordance with required conditions. These hands, arms and faces, are generally seen at the aperture in the screen; but this evening, they appeared a portion of the time in front of the screen—that is, between the screen and ourselves, who remained from the first of the sitting at the table.

The seance, presenting a tangible living drama of the manifestations from the "rappings" up to the "rending of the vail," showing us the forms of loved ones, was perfectly satisfactory. It far excelled in fact our expectations, giving the clearest possible proof of a future conscious existence.

Jurist nor thinker need not be informed by us that it is a rule of evidence that the testimony of one fair witness, speaking positively to *facts* which he has seen and knows well, outweighs the testimony of any number of witnesses who negatively testify that they did not see the same facts.

Readers of THE AMERICAN SPIRITUALIST, our testimony is before you, and what—*what*, we candidly ask, is there to rebut it? A fabrication, a suspicion. This, and nothing more. *This*, borne abroad by newspaper babble.

All those who wish to see an honest medium, and witness astounding Spiritual manifestations in the light, should visit Dr. Henry Slade, of New York. J. M. P.

Hell is more bearable than nothingness.—*Festus.*

Reputation is what men and women think of us. Character is what God and Angels know of us.—*Thomas Paine.*

Dr. Frederick R. Marvin says there are no privileged classes in heaven, and when the will of God is done on earth as it is done in heaven, there will be no privileged classes on earth.

Pennsylvania Correspondence.

MR. PEEBLES: You may not remember me, but I recollect you and some of the things you said, when lecturing in the Universalist church in our place upon "Spiritualism." You were writing then a sketch of "Mr. Jame's life," what misfortunes the poor man has had! But he is on his legs again, so far as health is concerned, and is prospecting for oil. I hope he will succeed. Are you ever coming this way again? I was not much of a Spiritualist then, but am *now*, from head to foot, and what is more, am clairvoyant. THE AMERICAN SPIRITUALIST is the best Spiritualist paper published.

I have just finished reading a biography of "Spiritual Pilgrim" by J. O. Barrett, and I was more fascinated than folks generally are with novels.

Such a life must help others. I hope it is not yet half lived. Though liking Mr. Barrett's flowery way of writing and moralizing, I wish he had not told so much about travels in Europe and Asia, and given more details of your daily life.

Do you smoke? What, do you eat? What, Drink? Do you sleep with your head to the North? Do you fast before speaking?

Do you play "euchre?"

Do you get angry and storm like a tempest?

I like to know the inside make up of our representative men. You may think it none of my business, yet I wish to know, that I may approximate the good.

Others lives help us, and in writing yours, Mr. Barrett has done good service to Spiritualism. When going west, you must stop and speak to us. I keep track of you through the papers. Respectfully yours,

E. S. WELLS.

TITUSVILLE, Pa.

REMARKS.

Your questions, to say the least, are pointed. We do not smoke nor use tobacco weeds of any kind—eat no swine's flesh nor meats; not even "yellow-legged chickens;" drink neither wines, tea nor coffee; sleep with the head in every direction, because necessitated to do so while a pilgrim and a traveller; play "euchre" sometimes on "board ship" when there's nothing else to do; fast frequently, because the foods put before us, are swimming in "grease;" never get angry, but occasionally become righteously indignant. J. M. P.

P. E. Farnsworth and the R. P. Journal.

BRO. WHEELOCK: The following letter was sent some weeks since to the *Religio-Philosophical Journal*, for publication in that sheet, but friend Jones has seen fit to exclude it. I now send it to you with the hope that you will give it to the public, not as a vindication of Dr. Slade, for he needs nothing of the kind at my hands, but as a gentle rebuke to the *Journal* named for going out of its way to give currency and greater publicity to the malicious slanders originally published in the New York *Sun*. I like the general tone of the *R. P. Journal*, and believe its position in regard to nearly all the important questions of the day to be correct, but when a paper that professes to advocate the cause of Spiritualism goes so far out of its proper sphere as to republish charges made by the secular press against one of our most prominent mediums, not one of which has been proved, or rests on any foundation of fact, and then calls almost frantically upon that medium to clear himself of these charges, it seems to me quite time that some remonstrance should be made! From the large portion of the public press unfriendly to Spiritualism and its mediums, we can hardly expect that they will receive fair and unprejudiced treatment; but when a paper that is professedly friendly to both, pursues a medium with such unrelenting bitterness, it calls forth the evidences as well as the sympathies of hundreds that there must be some who can and will vindicate his mediumship and honesty:—

Would it not be more reasonable for the *Religio-Philosophical Journal* to call upon those who have tested these manifestations, than to assume, that a statement or denial by Dr. Slade, could in any sense clear himself from the pretended "expose" it published against him.

The following is the unpublished letter referred to, as nearly as I can now reproduce it:

FRIEND JONES,—I was not a little surprised at seeing in the last number of your journal a republication of the foolish article that appeared in a recent issue of the New York *Sun*, entitled "The wonderful Dr. Slade." That article is, to my personal knowledge, a tissue of falsehoods from beginning to end, mingled with, perhaps, truth enough to give it a plausible seeming; but where the truth is told, it is with such a bias as to give it the effect of falsehood.

The article, as you are perhaps aware, is based almost entirely upon the statements of one woman, who may possibly have had some honest suspicions, but who has utterly failed to prove anything against the Doctor, and whose motives and animus in making the pretended exposure were thoroughly ventilated in a very pointed article in the New York *Telegram* of the 18th inst., entitled "About Rett Case."

Surprised, as I was, at your republishing the article in question, before you had learned whether it was true or false, I was still more so at the tone of your editorial on the subject. It seems to me that you have departed wholly from your usual fair and candid method of treating mediums, and, indeed, what *should* be the method of treating all persons accused of dishonesty, until they are *proved to be guilty*. Upon the suspicions and accusations of one interested party, and that too in the face of the testimony of a multitude of disinterested investigators, you assume that Dr. Slade is guilty, and would throw upon him the burden of proving himself innocent. It seems

to me that this is all wrong. There is not a prominent medium within my knowledge, before the public to-day, that has not been repeatedly *accused* of fraud and deception, but were they to leave their legitimate business to attempt to answer and clear up all such accusations they would have time for little else than controversy, and the cause and the world would be none the better for it. Besides, it is not competent for an accused party to testify in his own favor. One who would be guilty of such frauds as are charged against Dr. Slade would, of course, falsify to cover them; so what would you gain from his testimony?

I do not know what the doctor has done, or intends to do in regard to your demand, but it seems to me that what he *should* do, would be to pass it by in silence, or at most, to give the charge a firm and dignified denial as a whole, leaving all who are dissatisfied with that to come and investigate for themselves.

In regard to the fairness of the New York *Sun*, I will say, what perhaps some of your readers do not know as well as we do here, that that paper is emphatically a *sensational* sheet, and if its object can be accomplished by laying before the public the marvels of Spiritualism as seen at Moravia, or in exposing the alleged frauds of distinguished mediums, it is not apt to be over scrupulous in regard to the truth of its assertions.

In regard to the manifestations, that occur in Dr. Slade's presence, I will say that I have seen them in all their different phases during the past year, and that I have never seen anything that I thought was the result of fraud or deception.

Although I could not beyond a doubt identify any of the faces seen, I do know that I have both seen and felt perfectly formed hands that belonged to no one in the form, and that one of these hands on one occasion held a lead pencil and wrote a communication of several lines in length on a paper placed on a slate while that lay on my knees within less than two feet from my eyes; and the light sufficient for me to see every letter as it was formed! Now when such things can be done by the spirits in the presence of the medium in question, there certainly can be no *necessity* for fraud in the production of any of the manifestations that occur in his presence.

Now, Bro. Jones, I have no other motive in writing this letter than a desire to have full justice done. We have both been laboring in our own way for many years to advance the cause of orderly Spiritualism, and I hope we have both accomplished something. I do not find fault with you because you do not see with my eyes, or think with my brain, but let me ask you in all candor, if you think it is wise or best for our spiritualistic journals to give currency to accusations against any of our mediums before they are fully proved to be true?

Fraternally Yours, P. E. Farnsworth.

New York, March 22, 1872.

VOICES OF CORRESPONDENTS.

Canadice.—E. A. S. writes: A. A. Wheelock, Esq.,—Dear Sir,—Please find enclosed the sum of $2,50 for one year's subscription to The American Spiritualist and also *Woodhull & Claflin's Weekly.*

I witnessed some of the earlier manifestations at Rochester, in 1847, through the mediumship of the Fox girls. I had no doubt of the genuineness; but receiving contradictory and erroneous response to my inquiries, and no answer to my enquiry of *cui bono*, I gave up the pursuit of knowledge under difficulties.

Soon after I removed far inland away from railroads and the telegraph, met with some reverses, and with a large family to care for, I had a hard struggle to keep my head above water.

Through the courtesy of the late Dr. E. D. Moses of Rochester, an old friend, and an unswerving believer in the divinity of Spiritualism, I have been favored with the perusal of an occasional number of the *Banner of Light*, by which means I have become acquainted with the beautiful philosophy which has grown out of those first feeble, but real physical demonstrations.

It was not till August last that I have ever had an opportunity to attend a public Spiritualist meeting.

At that meeting I heard the best speaking from Mr. Fish, Miss Dutton and others, I ever listened to, and I have heard Lyman Beecher, Finney, Burchard, Webster and Clay.

Now what astonishes me most is the confusion of tongues which characterizes the public advocates of this Heaven born dispensation.

To my understanding it is almost inscrutable—not quite. My theory is that the present is a *transition period.*

The Spiritualistic public has not arrived yet at that stage of development which qualifies it to say to the inquiring mind, thus far shalt thou go, and no further.

Spiritualists have become, in a measure, weaned from the only nurse of old theology, but are to some extent still bound in the swaddling clothes of social custom and precedent. We are to have new heavens and a new earth, till which time the heavenly powers doubtless design the soul shall be free from gyves and fetters.

Elkland, Pa.—Read the grand sentiments of our brave sister Grace L. Parkhurst:

Brother Wheelock: I have just read "Spiritualism Vindicated" by J. M. Peebles, and my soul responds amen! he meets the "cant" of Professors" nobly, and they stand appalled before such a power. I do battle for the cause daily, in my feeble way—I find that leading Spiritualists and the developments of our ablest scientists stand upon the same platform or rather that Spiritualists and scientists are co-laborers, harmonizing in their theories.

Let the clergy and their followers prate—"Truth crushed to earth will rise again"—gladly would they rest on the Dominican Inquisition—the spirit which actuated the priests and fanatics of the twelfth century kindles in the bosoms of the church to-day, and is only staid by the progress of the liberal-minded. Christianity, in every age has been steeped in crime and blood.

But Spiritualism, embracing all the great reforms of the age, with its broad humanity, and its deep, pure and profound love, responds to the great soul of humanity. The life of Jesus is incorporated in all its teachings, death is disarmed of all terror and the dear ones who have "gone before" return to cheer and bless.

I only took the pen to ask you to send me a few copies of the issue of March 23; I wish to circulate it among some who know not of its publication.

If any speaker or lecturer passes this way, we would be glad to have them call at this place—not that there are any Spiritualists here. Our town is monied, aristocratic and superstitious—two churches, and the people equally divided, believers and non-believers. I think all would be glad to hear the truth, and an able speaker would do much good here.

I beg your pardon for this intrusion. I wished to assure you that the "seed sown" by capable and generous ones, is springing by the way-side, and in return will yield an hundred fold. May the angels of light guide and keep you.

Principles and Platform of the Internationals.

1st. The total abolition of all grants and privileges to classes and monopolies.

2nd. A reduction of the hours of toil, so that every able-bodied adult may perform a just share of the work required by the Society.

3d. The issuing of currency by the Government alone, to be a legal tender and bear no interest.

4th. Nationalization of Land and the implements of Labor, Railroads, Canals, Gas Works, Telegraphs, Expresses, &c., and the organization of every department of production and distribution; supplying the necessaries of life at cost, and guaranteeing direct employment to the people, on the basis of equal compensation; thus superseding the fraudulent system of contracts furnishing a remedy for strikes and dealing a death-blow to monopolies.

5th. Officials to receive their commissions direct from the people, thereby abolishing the corrupt system, Executive appointment; and the names of competent applicants for Government employment to be drawn by lot from a wheel.

6th. Every facility for the acquisition of useful secular knowledge, to be guaranteed by the Government, and free to all.

7th. Complete Political and Social Equality to all, without regard to nationality, sex or condition.

8th. The abolition of standing armies, as provocative of war.

9th. No interference with, or preference for religious opinions.

10th. The right of the living generation to an equal inheritance of the products of past generations.

11th. Special privileges, grants and class laws being abolished, and the interests of the people united, but few general laws would be required; and in order to prevent centralization of power and monopoly on the part of Government officials, the law of the Referendum must be established, whereby the people shall be convened semi-annually to ratify or reject the acts of their public agents.

Japanese Religion.—Among other inflictions which our Japanese visitors have to endure, is the unasked for visitation of clergymen, who regard them as heathen, and who evidently hope to win eccclesiastical honors by converting them. It so happens, however, that the Japanese who are here have their well defined ideas of religion, especially those of them who belong to the Shingahu sect, which is an electic system, combining what is best in Buddhism, Confucianism and Shintoism. They not only have their religious text books, but the printed sermons of some of their itinerant preachers, who go the grand rounds like the mediaeval monks. These sermons are based on texts, and they are very like some of our Unitarian discourses, asserting the original goodness of human heart, and declaring that we have only to follow the dictates of our own consciences to be right here and hereafter. Neither Aristotle nor Bishop Butler would have any fault to find with the Japanese exposition of the moral habit of acquiring virtue, as thus set forth in one of these sermons: "If you have a good conscience you will do what is right, and if you do what is right you will have a good conscience. With a perfect heart, men in serving their parents attain a filial piety—in serving their masters servants attain to fidelity." If our almond-eyed visitors believe this, let it be hoped that if they will not be bored and annoyed by those who traffic in other other opinions—"*Perley,*" *in Boston Journal.*

SPLINTERS.

Mr. Wheeler, of New York, has introduced into the House of Representatives a bill providing that none but male citizens over twenty-one years of age shall be permitted to vote in Utah, prohibting officers of election from placing any marks on ballots passing through their hands, and providing for a registry of votes in that Territory. This measure is intended to limit the power of the Mormons, who, under the pretence of woman suffrage, now march their numerous wives to the ballot-box, to express the will of Brigham Young.—New York *Sun*, April 9th.

The sapient cry has been, that, because all women do not wish to vote, legislators are justified in robbing those of the ballot who desire to use it. This bill will destroy that illusion. Those who advocate it may look for some notoriety. It is too late in the day to stereotype the political slavery of woman in this republic, and those who attempt to do so will enjoy an immortality of infamy. Trot out the heroes who are afraid of their mothers, wives and sisters in the political arena. Show up your candidates for the Haynau medal—Mr. Wheeler.

Thomas Moore tells us in one of his famous melodies that a beautiful lady, decked with gold and jewels, walked unharmed through ancient Ireland. The papers have stated that if Mrs. Woodhull hires a hall in "modern Ireland" she will not be permitted to speak her mind scathless. It may be so, but at present let us regard it as an unwarranted libel against the fair fame of the men and women of that country.

The *Woman's Journal* gives a touching incident as an example of feminine devotion. "A Cincinnati woman recently bailed her husband out of the station-house, to which he had been consigned for drunkenness, with the proceeds of her hair, which was exceedingly long and beautiful."

"Feminine devotion" eh!—It is easy to see that a man wrote that notice; had a woman indited it she would have given it a very different title.

"Lawyers in Gowns.—Speaking of the proposition of the St. Louis bar, that the lawyers there should resume black gowns in the courts, a bright little lady said: 'It seems to me that neither men nor women are satisfied with the *role* God has given them. The men want to put on the women's petticoats and the women want to put on the men's pantaloons.' Mr. E. S. Thomas, in his 'Reminiscences,' tells an anecdote of Judge Burke, of Charleston, South Carolina, and his gown, which placed that eccentric barrister in rather an awkward position. For convenience sake, the Judge kept his gown in a closet in the hall of a house occupied by a maiden lady named Von Rhine, who resided near the Court House. He was in the habit of stepping in on his way to court, seizing his robe, and putting it on as he entered the hall of justice. One day, being in great haste, he darted into the closet, seized the first black garment that met his eye, hurried into court, and ascended the bench, making vain efforts to adjust it. Presently his arms came through—not flowing sleeves, but two pocket holes, and holding up his hands in amazement, he exclaimed with the utmost gravity, while the Court was convulsed with laughter, 'Before God, I have got on Von Rhine's petticoat.'"

The above extract is taken from the *Daily Witness* of the 11th instant, and the outside world will please to remember that the appeal to the Deity in the last sentence is not taking a certain name in vain, or how could it have got into the *Witness*, "darn it."

Our Workingwomen—Lecture at Cooper Institute by Mrs. Jane S. Griffin—A Sorrowful Story of Wrong.—Mrs. Jane S. Griffin, the Irish elocutionist, delivered a lecture at the Cooper Institute, last evening, a lecture entitled "Our Workingwomen—their wants and their wages—their woes and their wrongs," before a large and appreciative audience. General McAndras, the celebrated French-Irish general, presided, and introduced the lecturer, who commenced by saying that Nature had imposed upon woman the task of training and nursing the slaves and masters of the world, and yet how few of these mothers, said the lecturer, have been allowed a voice in the framing of the laws which have ruled or misruled their sex for centuries. Man made the laws that gave him the right of being master, and woman had to obey them. She then referred to the dependency of woman on man, and said that many of the hardships which the former had to undergo could be remedied by according to woman the right of female suffrage. Mrs. Griffin dwelt at great length on the several kinds of labor for which women are poorly paid, particularizing capmaking and shirtmaking. She concluded by saying that the terrible and continued warring with life, and warring for it, have made many females in the fits of madness end their lives by a lamentable suicide.—*N. Y. Star 10th inst.*

Those women who have carefully studied the question of "Woman's wrongs," assert thus, "Female prostitution is mainly traceable to starvation;" and the real reason why unchastity is rated as a greater crime in woman than it is in man, is because it is commonly very much more costly in its consequences.

"Mary Von Buskirk has been sued for $10,000 by Mary McGinn, in the Court of Common Pleas, for what, if the plaintiff's story be true, is something more than malpractice. Mary McGinn charges that having been led astray by a Dr. Palmer, his sister, after endeavoring in vain to get her to consent to an operation, got her, by a trick, into Madame Von Buskirk's house, and that there the Madame, by force, compelled her to submit to two attempts to produce an abortion, which failed, but made her very ill. On affidavits setting forth these facts the defendant was arrested, her bail being fixed at $5,000. In default of bail she was locked up last Saturday in Ludlow street jail.

Yesterday she applied to Judge Loew for her release, or a great reduction of bail. She claims that she never saw the girl until about two weeks ago; that then the girl came in demanding $2,000, threatening a suit if she did not comply, and that on her refusal the arrest was made. In this she is supported by the affidavit of her son. She also produces the record of the filiation proceeding brought by the plaintiff against Dr. Palmer before Justice Ledwith to show that she then charged the attempted operation on another person. She further says that she is so poor that she cannot procure the bail named.

The plaintiff denies that she ever stated that the attempt was made by any but the defendant in this case, and Mr. Mott, her attorney, explained her visit to the defendant in this way. The order of arrest was issued to the sheriff in December last, but the Sheriff reported that it was impossible for any man unknown to the inmates of the house to gain admission. As a matter of strategy, he had got the plaintiff to go there, the sheriff's officer and himself following as soon as the door was opened. Both deny that any such conversation as Madame Von Buskirk states took place, and all deny that her son was present at it. The Court took the papers."

We forbear to comment on this as yet unadjudicated case. It is simply presented as part of the record of the miseries of the present condition of woman.

A Forgiving Husband.—A runaway wife recently arrived at Waterbury, Conn., in company with a traveling fraud, who called himself "Dr. Dorwin." She had not left the cars, however, before she suddenly and unexpectedly met her husband, who had traced the pair from New Haven. The sequel is thus told by the Springfield *Republican:*

Upon facing her the true husband meekly said, "Mary is this you?" And Mary replied, "Pop, is that you?" and expressed great surprise at seeing him. "Pop" forgave his erring wife on the spot and bore her back to New Haven, while "Dr. Dorwin," who turns out to be Frank Hedges, a Hartford sport, and an old lover of the woman, was taken back to Bridgeport to settle his bills.

The poet says

"To err is human, to forgive divine!"

but it is questionable whether the husband will find that doctrine applied in his case. On the contrary, it is fair to predict that both the husband and wife will find the "seeming Christians" among their acquaintances the very last to forgive and forget the escapade. People are so good now, they not only hate the sin but the sinner also.

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A. A. WHEELOCK, Managing Editor.

Spirit is causation.—"The spirit giveth life."—PAUL.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

☞ The Editors of this journal are not in the least responsible for the opinions, ideas, and theories, expressed or advocated, by Contributors and Correspondents. Nor will either Editor be responsible, for only such articles as have the initials of his name attached.

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Do Mediums Leave their Bodies?

"It is the soul," says Hierocles, "that is *you*; the body that is *yours*." Bodies are shells—coffin-shells in which mortals tarry for a season. As instruments for use; as houses for earthly experiences, they are upright, comely and elegant.

"Here lies the body of ——" is a false inscription. Better put something like this upon the plain stone that tells of an ascension. Here lies the *last* of the bodies of ——. Never buried—he was long since off and away!

In the summer years that are coming, corpses will be considered as nothing more than the cast-off garments of living men and women—temples of the eternal in which service is over, the music hushed and the aisles deserted.

Bodies being but fleshly appendages then; is it true that conscious mortals ever leave them before the death-angel taps at the temple-door? Mediums, scores of them, tell us they do, and travel as explorers in the world of spirits. Is it said that "facts do not warrant such a conclusion?" *Whose* facts, pray? Who authorized you to sit in judgment upon others investigations, or upon a series of well-attested facts coming under others' personal observations? Assertions like the bulls of Pious ix, are of little account. But, says the sophist again, "*facts* prove nothing." The reply is,—that without facts,—without phenomena, objective and subjective, in connection with consciousness, and the reasoning faculties, *nothing is proven!* Because an individual has not left *his* body, it should not be inferred that others may have not. Non-experience should not presume to sit in judgment upon experience, neither should ignorance constitute the balancing scales for weighing the investigations; or the experimental knowledge of others.

That certain exquisitely organized persons, aided by the wise intelligences of spirit life, leave their bodies at times we firmly believe, believe upon the basis of the clearest testimony. The separation is complete, too, save the magnetic connection or what an ancient seer denominated the "silver cord of life." This electric cord, often seen by clairvoyants, holds in firm fixedness the vital relations, and aids in the continuance of the circulatory forces during the spirit's absence from the temporal castle.

Once out of their bodies, these mediumistic individuals glide through interstellar spaces, witness magnificent scenery, converse with resurrected souls, and mingle momentarily with vast assemblages of the glorified. Returning, they remember what they have seen and heard—a blessed schooling this, in Heaven!

We accept the out-of-the-body theory because grounded upon psychical facts.

1. Man's nature is triune; physical substance, spiritual substance, and essential spirit. The two last constitute the independent entity. This is neither bound nor confined by gross matter.

2. Seers, seeresses and sages of antiquity, Pythagoras, Appolonius, and some of the Nev-Platonists, as well as the Bibles of the older nations, taught the temporary release of the spirit from the body.

3. Mediums positively declare that they leave their bodies—that they are conscious of being out of them; that they stand near and look at them; that they meet and converse with those they formerly knew, and then, becoming unconscious for the moment, return into them.

4. They are seen by clairvoyants while out of their bodies, examining scenery, visiting educational institutions, and listening to the instructions of the gods.

5. Brotherhoods of spirits in whom we have unbounded confidence, assure us that mortals of certain organizations and temperaments can and do occasionally leave their bodies for wise purposes, exploring the golden shores of the better land.

In confirmation of our position, we have the direct testimony of Doctors Van Etten, L. G. Smedley, A. P. Pearce, Boston; E. C. Dunn, Rockford, and many others prominent as lecturers and mediums.

During our Troy engagement we went down to the hospitable home of Dr. G. L. Ditson, Albany, to spend the night with our friend Dr. Dunn. It is a cozy place to visit. Retiring to our apartment he was entranced. The theme of conversation was the interrelations of body and spirit.

When leaving in the morning we said: Doctor, come and see us; come as a spirit to-night, and write us what you see in our room. The next evening we received the following letter:

ALBANY, Februry 12, 1872.

MR. PEEBLES—My Dearest Friend: In accordance with your request, and with the consent and aid of my friends, I left my body last night and visited you in your room in Troy. And now I will give you an account of what I saw, as near as memory serves me.

You were lying with your face to the south; your clothing was in a chair near the head of the bed. I saw no coat however. I noticed a number of pictures on the wall back of the bed, and thought it a very queer place to hang pictures.

On the table lay a number of books and papers. The latter were in considerable confusion. At the right side of the table I notice papers lying upon the floor. There was a large book lying upon the table, open at the title page. As near as I can recollect, it was about the "Fine Arts in Ireland." There was a pencil in the book, round, smooth and not much worn. On the mantel-piece to the right of the stove, I saw a book which looked like a Bible, it was open to revelations, and in it lay the photograph of your guide. Near this book lay your watch and chain. I tried to pick up a pencil upon the table but failed. I spoke to you several times but could not awake you. Everything seemed as natural as though I was in my physical body.

I took especial notice of my body after leaving it as it lay in bed at Albany. A part of the circle guarded it. I had a very pleasant time with Aaron Knight, who acted as my guide while absent from the body. The sensations were all pleasant except the terrible dread which always comes over me when returning to my body. Believe me ever yours in friendship, love and truth, E. C. DUNN.

This description of room, books, pictures, papers upon the floor, photographs in the Bible, watch and chain on the right side of the stove, &c., &c., could not well have been more perfect. The doctor has frequently visited us in this manner, giving the most unmistakeable proofs that he was out of his body. It is not an uncommon occurrence with other media—and all proving the feasibility and reality of our position.

J. M. P.

Shall we Have a Lyceum in New York?

This question must be answered by the Spiritualists of this city. If it were left to our orthodox friends to decide, either Catholic or Protestant, probably there would be no Lyceum for several hundred years to come. The reason is obvious. They are opposed to the system in theory, while every *interest* belonging to churchanity is in opposition to it. They much rather recruit their constantly depleting numbers from the children and young people of Spiritualists, than have them establish more attractive places of instruction, which the Children's Progressive Lyceum certainly is, properly conducted.

There are cogent reasons why Spiritualists should not assist in supporting orthodox teaching, which they know to be false, by *allowing their children* to go to orthodox Sunday-schools. Aside from the poisonous influence exerted on the minds of the children, which tends to deaden all desire of *investigation* into the beautiful, satisfying and saving truths of our grand philosophy, it is propping up a tottering system of false dogmas, instead of building up and establishing what Spiritualists *know to be true!*

That this is lamentably the case to a great extent everywhere, but especially here in New York, the simple observation of any one at our meetings, noticing the absence of children and young people, will attest. Among the audiences and, of course, a large majority avowed Spiritualists, listen Sunday after Sunday to the able and instructive lectures of Thomas Gales Forster at Apollo Hall, not a half dozen young people can be seen! Why is this? Have Spiritualists no children? Or, are they left at home or to run at large, while their parents come and feast on great truths ably presented? The fact is that eight out of every ten, if not in some orthodox church on Sunday, are having such associations as are entirely of an orthodox character, which produces an alienation and dislike in the minds of the children of Spiritualists to their teachings, and often in young people, a contempt for everything connected with Spiritualism, which manifests itself frequenty by insolence and impudence deplorable to witness!

How is this to be remedied? The remedy is simple. There is but one way to do it. Spiritualists must show their *interest* in the cause they espouse *by works*, not by faith alone in the spirit world, or the *fact* of spirit communion! In what direction could the united efforts of the Spiritualist of this great city be, put forth to realize the greatest advantage to Spiritualism? There is but one reasonable answer to the question—EDUCATE THE CHILDREN IN ALL THE GRAND TRUTHS OF EXISTENCE—SPIRITUAL AND PHYSICAL! Whoever assists in doing this, serves God truly, and to humanity becomes a public benefactor. Whoever neglects or shrinks giving such assistance according to the *talent and means* possessed, violates a sacred duty incurring the *certain penalties* of the unerring law of compensation, and producing deepest regrets, of pitying forgiving angels.

The Children's Progressive Lyceum is a grand system, in which every Spiritualist in this city could find ample opportunity to discharge this duty if they would. There are thousands upon thousands of Spiritualists in this great city with *ample means*, and yet, not a Lyceum within its borders! Thousands upon thousands of the *children of Spiritualists*, as well as others, are here, needing, deserving, yes, and *demanding*, in justice to themselves and the future of Spiritualism, the Lyceum system of instruction!

Spiritualists of New York! You who boast of doing your own thinking, of saving yourselves, of not relying on or having an orthodox God to save or damn you, how much longer must the *disgrace* of such glaring inconsistency rest upon you?

When the Spiritualists of New York manifest one-half the zeal, and perform one-half the work in extending a knowledge of the truths of Spiritualism, according to their numbers, that our orthodox friends do to "spread Christianity," we shall not have to deplore the want of one Lyceum, but we shall number them by the dozen!

May the good sense and active co-operation of every earnest Spiritualist aid in hastening the day. A. A. W.

In Washington.

This is the fifth lecture-visit of a month each, at the National Capital. The city interests us in a thousand ways. Its advantages for studying character and getting an insight into the working of institutions are manifold.

The Lyceum is dead. The Sunday meetings are well attended. The singing is excellent. Fortunately we have the same boarding place—Dr. Rowland's. This with us is a matter of vital importance. Mrs. Rowland knows just how to humor our Grahamite tendencies. Whims are private matters.

Yesterday we listened to several short Congressional speeches. The principle business of the session—so it is said—is President making. The British Parliament is a far more dignified body of men. Our Senators are generally sick. How do they accumulate so fast? What business has Senator Pomeroy to own forty-thousand acres of the best Kansas lands? "Woe, unto you rich men!" The day of compensation is certain. In gathering and hoarding too much of the earthly, you will lose an equal amount of the Spiritual. No scheming financier can appropriate the planets, nor can Western "landsharks" pre-empt and hold the beautiful summer-lands that encircle in fadeless foliage and ripened fruitage the city of the Eternal.

The poorest child of earth may partake of the blessings of sunshine, the healing of the south wind, the splendor of the skies, and the stars that glitter and shine through the darkness. The minority—generally the idle minority—monopolize all they can get hold of upon the earth's surface and the ocean's depths, and inability only prevents them from grasping the very constellations of heaven. Have they read Christ's parable of the "rich man in hell?"

The sun, the picture galleries of stars, and the fragrance from earth's myriad flowers, are as much mine as the pompous aristocrat's. Nature, blessed mother of all, recognizes no class interests. The moon's eclipse is mine, as much as the astronmers. He may see new planets first. They will be new to us when we see them. Time is relative. Each lives in the centre of eternity. The millionaire may own the summer fruit. We own the *beauties* of the summer. He may erect high walls and exclude us from his grassy walks and pleasure grounds, but he cannot hide from our view the grand old mountains, encompass the mighty ocean with palisades, nor hang ponderous iron gates, rusty from few openings, before ever-green gardens of God.

Misers may own costly brick and cold marble; but the image, the spiritual conception, all that calls for admiration, and evokes homage, all the genius that the artist communicated to the erection and finish of the block, is ours—yours—each observing soul's. The appreciative carry them away with them; they possess them forever; for by a mystic law of assimilation, that which we admire is transferred to us. Only the stones and mortar, the timbers and cupolas of those splendid edifices are yours. Oh, ye rich! the symmetry, the grandeur, the profusion of beauty, and the architecture styled "petrified music," is ours—all humanity's. We bear away the spiritual wealth of all the paintings we see; the mellowed glory of all landscapes; the ravishing beauty of all bouquets and gardens, and the rich contents of all libraries. "All mine are thine, and thine are mine," said the Syrian Saviour. J. M. P.

Impersonality.

There is no equity in holding an editor responsible for opinons or weird new-fangled theories put forth by correspondents. And yet, this is continually being done. Conductors of leading jounrals have frequently suffered from the injustice.

The American press is free. If an individual desires to publish certain sentiments, neither personal nor abusive, it is his privilege to do so. When published, however, he should stand by them manfully, shouldering the consequences. And the reading public should have sufficient good sense to place the responsibility where it legitimately belongs.

Writing for different journals we have invariably put our initials, or full name, to communications, with the exception of THE AMERICAN SPIRITUALIST. All our contributions appearing in this periodical have been impersonal. Such was our choice, and such is still our ideal, relative to leading editorials in journalism. But, considering the present transitional condition of the spiritual movement, in connection with incipient social and political revolutions, impersonality seems absolutely impracticable. All indelicacies aside therefore, our future articles will bear the initials J. M. P.

The Fiftieth Birthday.

Yes! fifty years are gone, Hallelujah! Quite an old gentleman; certainly on the down hill side of the journey—and oh! how glad.

"One sweetly solemn thought
Comes to me o'er and o,er;
I'm nearer home to-day
Than I ever was before.

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer taking the crown."

On the morning of this natal day, we received a letter from Miss Fuller, of Brooklyn N. Y., (a relation of the ex-President Fillmore family, and the first good medium we ever met), in which occurs this passage: "I half forget that I am writing to an *old* gentleman of fifty years." That we are older than this excellent lady is a pleasant reflection! The weight of years; white hairs, curved wrinkles, failing strength, death itself, are all natural processes and in their time beautiful!

This birth day was spent in Troy, New York. It was a Sunday never to be forgotten. In addition to the presentation of the Album, aglow with familiar faces, the gold pen-holder and pen, previously mentioned by A. A. Wheelock, there was a magnificent inkstand, bearing this inscription: "To J. M. Peebles from *Excelsior Group*, Troy, New York.

The following verses written by Master Frank A. Vandusen; and beautifully recited by Bertha Rogers upon the rostrum; were sweetly sung by the choir and Lyceum to music composed by Prof. A. H. Holcomb.

"LOVE AND FRIENDSHIP."

Pure and sacred is the love,
We to our faithful Teacher bear.
Kindly o'er his little flock,
He watches with a Father's care,
Tenderly he leads the erring ones
To duty's paths of peace,
Pointing upward to that home,
Where sorrows shall forever cease.

CHORUS.

Heaven bless the name we hold so dear,
Our teacher and our friend,
And be it our earnest prayer,
That Angels may his steps attend.

With the social group he joins,
Their innocent delight to share,
And the sparkling eyes of youth
With gladness bid him welcome there;
For he hath a cheerful word for all
And old and young rejoice:
While they greet his quiet smile
Or listen to his kindly voice.

CHORUS.

Heaven bless, etc.

Sufferers find in him a friend,
He's never deaf to their appeals,
And the silent tear drop tells
The grief his tender spirit feels.
In nature's book of truth we read
This promise to him given
"Come ye weary Pilgrim," come
And ye shall find a joy in heaven.

CHORUS.

Heaven bless, etc.

Not the least hint had we of these friendly purposes till the net was neatly sprung by a few pleasant words from Benjamin Starbuck.

On the following day these lines reached us from New Orleans. They came unattended by a letter—by a word—or by a signature even.

TO OUR SPEAKER.

From earth and sea, and sky and air
Bring all beauty rich and rare—
Go catch the sunbeams glittering ray
And bid it brighter shine to-day;
Gather perfume from opening flowers,
Bid music add her thrilling powers;
Invite all harmony to stay,
To greet our "Pilgrim's" natal day.

We've sought in heaven and earth beneath
To braid for thee a fitting wreath,
And still we need a brighter gem
To finish this thy diadem.
One that will shed a sweeter ray
Around thy earthly path this day,
Receive the gift, which joy imparts,
The love which swells from human hearts.

What Is Inspiration?

Our orthodox friends in their teachings, in the past as well as in the present, have laid great stress on the power of inspiration, claiming especially that the teachers and preachers of theology rely upon and are moved by it, when they attempt to give those brilliant elucidations of the "mystery of godliness" which no mortal ever comprehended, and which these self-deluded bigots have no more knowledge of than the less intelligent dupes whom they yoke and fetter with their senseless dogmas.

For a "test as to how much *inspiration* these professors of piety, servants of the Lord, subjects and objects of "grace divine" can muster on short notice, we should like to see one of the Rev. D. D.'s or L. L. D.'s, placed under the same circumstances of some of our inspirational speakers, who have the power to improvise poems—grand poems—without a moment's notice.

To illustrate, we confidently challenge any one of the ministerial fraternity to stand up in their own pulpits, or a public hall, and with all the assistance their orthodox God can render upon the occasion, do what C. Fannie Allyn did at Apollo Hall, on the evening of March 31, when the following twenty-six subjects were handed in on slips of paper from the audience,

"WELCOME"—

What is the object and purpose of Life? Is Polygamy or Monogamy the true status of marriage relations in this world?—Heat as a mode of motion. The attributes of Deity in the order of their importance and dignity.—The voyage of Life.—*Cui Bono.*—Please tell us in rhyme, who Venus Arius is, a spirit who announces his presence here.—Triumphs of modern chemistry.—Faith, how is it the substance of things hoped for and the evidence of things not seen.—Love.—Please explain the *modus operandi* of spirit obsession. All of which were most appropriately and beautifully interwoven into a poem in the form of a dialogue, which occupied nearly one hour for its delivery.

These many subjects of such variety of sentiment, and many of them not very poetic, more fully illustrated the wonderful mediumship of Mrs. Allyn in this respect and renders her power as a *speaker* both attractive and effective.

Perhaps some clergyman may feel like giving the matter a trial, if the subjects are given, and thus endeavor to ascertain what inspiration is, and here they are.

Our Union.—The Future of the Internationals.—Woman's Love.—Our friends in spirit land.—Mother's love.—What is the best substitute for money or wealth? The influence of the steam whistle and locomotive on the aborigines of the country. What relation have love and spirit?—Timbuctoo.—The Bible account of the whale swallowing Jonah.—What will be the effect of the demon alcohol on this nation?—Who is God?—What is God and where is God?

A rather formidable array of subjects for a poem we confess. We hope our pious friends who rely on inspiration, will not be discouraged at the number of them. Whoever has the courage to tempt their muse with a trial, we would be willing to give them one month for study and then we do not believe there is a minister in the land that can produce as fine a poem from these subjects as was given by C. Fannie Allyn, on the moment of their being presented. Verily, brethren, what is inspiration, and who has it? We are ready for the "test."

A. A. W.

Lecturer's Co-operative Union.

We take pleasure in calling the attention of speakers and the public to the call for correspondence on this subject found in another column. The movement is important and highly necessary. Things are falling to pieces generally—political parties are rent asunder—the churches have failed to save the world; physical earthquakes shake and rend the earth—political, social, moral earthquakes rend human governments and society. We all need reconstruction, must have it, even if chaos precedes.

The utter failure of past and present methods to harmonize human interests and enforce natural rights is the cause of all this commotion.

The rostrum has had too much theory—too little practical. It has been analytical without the synthesis. We need and must have the crystalized thought of the best minds. The plan shadowed in the call of Mr. Wolff seems preeminently adapted to improve on the old method, and accomplish the highest results. There are here in the city, (and more are coming) a number of our best speakers and thinkers, who are impressed with the necessity, and in sympathy with the purpose set forth. We hope the liberal press generally will give it a wide circulation.

On the Right Track at Last.

We were not a little surprised to receive the following pleasant note from our old friend La Roy Sunderland, bearing the unmistakable evidence on its face, that, whatever he may have written about the "Mystic Rap," or whatever he may think of it now, he is at least satisfied of the underlying *basic fact* of Modern Spiritual phenomena—viz: that spirits do communicate with mortals.

For a few years past we have considered our friend floundering in the sea of doubt and uncertainty, in regard to these phenomena, and now congratulate him on reaching a condition where, with others, some "time was spent" on the occasion referred to, "in social communications with the spirits in the body and soul." Certainly no one would dream that "time spent in social conversations with spirits" could have any reference to the "Mystic Rap," or any other "Rap." Clearly it does not. Then, however distasteful it may be to our infidel friends, La Roy Sunderland must be considered in this matter testifying in favor of the known truth of spirit communion.

We are certainly pleased that Mr. Sunderland has finally gathered from this source, the evidence that satisfied him of "a blissful future for all the human race!" It cannot be found outside the Spiritual Philosophy and its legitimate phenomena.

Friend Sunderland's note is also a just tribute to Mr. and Mrs. Hardy's faithfulness to this cause, reciting, as it does, the high estimation in which they are held in a city of so much intelligence as Boston. Mrs. Hardy is one of the best mediums, among the many which the spirit world have selected, through whose organisms are furnished the unmistakeable proof of a future life! We are happy to know that Mrs. Hardy, as a medium, has reached the independent position financially, of not having grim want staring her in the face, nor the dismal cry for "bread" resounding in her ears, which unfortunately, in the world of plenty, is the case with most media. This communication was accidentally placed with reserved copy, or it would have been published at the time it was sent.

A. A. W.

THE CAUSE IN BOSTON.

DEAR WHEELOCK: Last evening a surprise party came off at No. 4 Concord Square, Boston, the residence of Mrs. Hardy, some account of which I beg the favor of reporting for your columns.

The house was well filled with friends who came freighted with donations which blessed the givers and showed how sincerely these excellent people, Mr. and Mrs. Hardy, are appreciated in Boston. Among the donations were two costly chairs for Mrs. Hardy's cozy office, the gift of one of her appreciative friends in Charlestown; and beside these were two splendind engravings for the parlors (Washington and his Generals, and Lady Washington's Reception) together with vases, boquets, and a beautiful floral piece.

After a few hours of social intercourse the friends were called below to the dining room where an hour was spent in discussing creams, fruit, cake, and etceteras, and leaving as large a quantity of fragments as we read of in the accounts of the Bible miracles.

On returning to the parlors the time was spent in social conversations with the spirits in the body and out, until after 12 o'clock, when the friends left, refreshed with intellectual recreation, and in hope of a blissful future, not for themselves alone, but for all the human race. So vastly in advance of the old forms of religious joy are these sociables of the new faith. May they be multiplied a thousand, thousand fold. Sure I am that no movement was ever made in any preceding age of the world which so effectually rubbed out the wrinkles of sadness from the face of humanity as this "Mystic Rap" of modern times. And, as these good friends Mr. and Mrs. Hardy have been most successful in this regard, I thought I would beg of you to allow me to make note of this occasion in the columns of your paper. LaROY SUNDERLAND.

March 30, 1872.

Baltimore.

We were much pleased during our recent trip to this city to lecture one Sunday, to find the Children's Lyceum, which we had the opportunity of meeting with, in so prosperous a condition. The attendance was large, and best of all there seemed to be a general feeling of harmony and interest, which manifested itself in all the exercises. The speaking was excellent. One most commendable feature we noticed—the leaders and officers took part in the speech-making, answering of questions, and reading essays, as well as the children. This is as it should be.

Bro. Levi Weaver is still Conductor, and looked happier than a king in the satisfaction, the progress this Lyceum is making. Bro. Broom, who is musical Conductor, and whose soul is full of music, leads the Lyceum finely in this important branch of their exercises, which, like all the rest, was most creditable to the Lyceum.

All the officers, leaders, and larger members of this Lyceum, only a few of whom we know by name, learned to delight in their work, and hence its prosperity. Bro. Granville was present, but took no part in the exercises, we were sorry to see. He is an efficient worker, especially in the department of gymnastic exercises.

A large and intelligent audience listened to us most attentively in the evening. We should say that Spiritualism is a success in Baltimore, if the *Crucible* was not. We made several acquaintances during our brief trip, among whom we remember with great pleasure the genial face of Bro. Stratton, one of the enterprising and successful business men of Baltimore.

We had a pleasant interview also, with Bro. Wash A. Danskin, well known to Spiritualists throughout the country as one of the oldest, able, and most outspoken advocate of our cause in that city. Mr. Danskin continues his meetings every Sunday evening at his Hall, filling the desk himself, as he is abundantly able to do, when that gifted speaker, Mrs. F. O. Hyzer, or some other person is not engaged to speak. Our visit to Baltimore was indeed a pleasant one, and we were glad to find the cause of Spiritualism moving steadily on.

A. A. W.

Lyceum Meeting.

We are most happy to be able to report "progress" in the efforts of a few persons, who are taking measures to organize a children's Lyceum in New York. Wednesday evening, April 17, the adjourned meeting at the residence of Dr. O. R. Gross, 92 Eighth street; Thomas Gales Forster was called to the chair, and A. A. Wheelock appointed Secretary. There was a much larger attendance than at the previous meeting, and greater enthusiasm manifested by those present in the work before them. Thirty children were reported ready to join the Lyceum.

After an animated consultation regarding the best means of conducting and sustaining a Lyceum, the following resolution offered by A. A. Wheelock, was unanimously adopted:

Resolved. That each person present be constituted a special Committee, pledging this meeting, that they will do all in their power to ascertain how many names of children and adult persons, in addition to those already given, they can report at the next meeting.

On motion of Dr. Gross, E. S. Creamer and J A. Cozeno were appointed a Committee to see about use of Hall, for meeting of the Lyceum, and what books and other paraphernalia would be needed. It was decided to call a public meeting of those interested in this movement at Apollo Hall, one week from next Sunday. Certainly if there ever was a cause that should fill Apollo Hall, it is this call for a Lyceum. The *workers* will be there. In the mean time let it be remembered that the meeting at Dr. Gross' residence adjourned for one week, at which time and place all the *live* Spiritualists in this city are requested to put in an appearance. A. A. W.

Meetings at Apollo Hall.

The meetings Sunday morning and evening at this Hall, are increasing in numbers and interest, and they necessarily must, while such able and instructive lectures are delivered, as Thomas Gales Forster gives to his attentive audiences every time he speaks. We rejoice that the attempt at something permanent and reliable, in having Spiritualist Lectures in this city, is being so successful. Now let the friends take hold of the Lyceum with the same spirit, and the foundation for a grand work in our cause, in this city, is laid. Then, if Spiritualists are wise, they will rear a temple of Wisdom on this foundation, where they can be known by their works.

A. A. W.

A Definition Needed.

We have received the following very important inquiry:

QUESTION.—"Has Free Love become a constituent part of Spiritualism? Please answer."—D. P. HURLBURT.

We can remember the time, and we are not very aged yet, when if a man said he was a "Democrat" it was not necessary to ask him *what kind* of a Democrat he was—whether free-soil, barn-burner, old-line, hunker, conservative, war or peace Democrat—but the term was definite, and all politicians especially, knew what *Democrat* meant. Not so now. Explanations are *needed* with most political terms in use.

So with the term "Free Love," our friend has used. We do not know his meaning of the words, or with what import he has used them in this "question." But we answer—if he means to use the term in the degrading, and commonly understood sense of "*Lust*," the debauchery of most sacred functions by promiscuity, then we answer that it surprises us beyond measure to find *any person*, but more especially a *Spiritualist*, asking such a "question!" "Free Love," in *that* sense, is *hell*—burning, raging, *devouring hell!* No more a part of Spiritualism, than murder or theft!

But if our friend means by "Free Love" that ennobling element from which flows the sweets of true friendship, the pure, sweet love of a babe for its mother, the deathless love of the mother for her child; the untold bliss of soul-mating, which alone is the basis of true marriage, the sweet and holy affection developed in a harmonious, loving, family circle—that wondrous broad and loving charity which the gentle Nazarene manifested for humanity—that broader humanitarian love, which really accepts all men as brothers, and that still higher, and ever watchful love of angels, over all and for all. If this is what our friend means by "Free Love," then we answer that it is not "a part of Spiritualism," but the very life, essence and soul of it! Is our answer plain? A. A. W.

The "Revivalist."

A Western paper, having neither the fear of Popes nor priests before it's eyes, writes thus of the great sensationalist, Hammond, now in Kansas:

"Elder Hammond, the revivalist, is doing a great work in Leavenworth. It is said that he has converted a newspaper man and intends to go to work on Jennison. About five hundred children have been converted, ranging from six months to five years of age. None of the infants show any signs of backsliding, except a few who are having an unusually severe time cutting their teeth. Hammond is also conducting meetings in the Penitentiary. After he gets all the convicts converted, he will doubtless feel sufficiently assured of his irresistible power to go to work on the Kansas Legislature."

Letter from Mrs. Brown.

DEAR MRS. WHEELOCK: You wonder at E. V. Wilson's letter to Dr. Slade. So do I. We mediums should be regardful of our words *to* mediums. We have heard Mr. Wilson's mediumship questioned, yet we know that he is a good medium, and I know too that Dr. Slade has no superior on the earth. I was in his office six months and can bear testimony to his integrity, his marvelous powers, and his readiness to *give* his services to the poor, who come seeking light. What is the matter in our ranks? Is it envy, spite, or desire to see justice enthroned? Some of our good workers are turning aside to cast stones at other workers as good and worthy as themselves. I hope the night of spiritual wrath is passing away, and the day of good will is breaking. And I hope too that THE AMERICAN SPIRITUALIST will be the herald of "the good time coming."

I am packed and ticketed for the sunset land. I hope to pass a year, at least, on my own little farm on the Pacific shore. But in going, I do not shirk any care or work. I keep my place in the *Lyceum Banner* as Corresponding Editor. What my head and hands find to do, I shall do gladly, to keep the young folk's paper a going. Miss A. W. Baker of Boston, is to be my *compagnun du voiage*. My intention is to leave Chicago the first of May, stop a day in Omaha, a few days in Ogden, Utah; a week in Salt Lake, the City of the Saints, then to San Francisco, thence by steamer down the coast five hundred miles to National City, San Diego Co., Cal. Your readers will hear from me from that far away place.

Truly, H. F. M. BROWN.

LABOR-SAVING MACHINES.—Many are the ingenious devices of the present day for lessening the labors incident to the publication of Newspapers, and probably, next in importance to the Cylinder Press is the machine upon which this paper, after being printed, is folded, pasted, and trimmed, ready for the hand of the reader. Such a machine can be seen at the mailing agency of James Brady, Esq., 27 Rose street, New York, where hundreds of thousands of newspapers are daily folded, enveloped, addressed, and transferred to the P. O. Department, and such are Mr. Brady's facilities for this kind of work that he respectfully solicits the attention of all publishers having large mailing lists.

PERSONAL AND LOCAL.

Daniel W. Hall is lecturing in Kansas City this month.

Susie A. Willis is lecturing in Vineland, N. J., this month.

Nellie L. Davis speaks in Fall River, Mass., May 19 and 26.

Prof. William Denton lectured to a large and appreciative audience at Springfield, Mass., Sunday, April 7 and 14.

Mrs. Laura Cuppy Smith is expected to lecture for the Spiritualists of Albany, N. Y., the last two Sundays of April.

The next quarterly meeting of the New Jersey State Association of Spiritualists will hold their next meeting at Jersey City, on Wednesday the 8th of May.

Mrs. Emma J. Bullene, Speaker at the Brooklyn Institute, Brooklyn, N. Y., until further notice. Lyceum in the same Hall, at 10:30 A. M. Mrs Bullene speaks at 3 P. M.

William Brunton speaks during May, in Troy, N. Y., and the last two Sundays of June, at Stafford Springs, Conn. His permanent address is No. 5 Poplar street, Boston.

A. A. Wheelock and Mrs. Nettie C. Maynard will speak at the two-days meeting of the New York Central Association of Spiritualists, to be held at Utica, N. Y., April 27 and 28.

By a notice in another column it will be seen that the Spiritualists of Indiana are to hold their State Convention at Anderson, commencing the 27th of May. Robert Dale Owen and other good speakers are advertised to address the convention.

The numerous friends in Ohio of Mr. O. P. Kellogg, the well-known inspirational lecturer, in behalf of the Spiritual Philosophy, will be glad to learn that he has returned to his home in East Trumbul, Ashtabula County, Ohio, which will be his address until further notice. He spoke at Alliance, Ohio, on the occasion of the celebration of the 24th anniversary of Modern Spiritualism, before a large and enthusiastic audience, who testified their appreciation by frequent applause.

To Those in Arrears.

Every reader of our paper must understand by this time that our terms are

$2.50 IN ADVANCE.

The reason is obvious. We can't publish a paper without *MONEY*.

We WANT every cent due us. Will not our friends look to their accounts with us and *ACT PROMPTLY*.

Those owing us will find on the margin of their paper, until paid, these significant words in *blue*,—"PLEASE REMIT AT ONCE"

A. A. W.

The Spiritual Pilgrim—Second Edition.

This thrillingly interesting biography of J. M. Peebles, carefully written by his friend, J. O. Barrett, is meeting, as was anticipated, with a rapid sale. Wm. White & Co., of the *Banner of Light*, Boston, has just issued a second edition of the "Pilgrim," revised and improved. This volume of over 300 pages, presents a handsome appearance, and contains a very fine steel engraving of Mr. Peebles.

Abounding in startling facts concerning mediums and their communications; in strange personal experiences; in records of marvelous manifestations; in extracts of letters from mediums and lecturers, as well as the solid proofs of Spiritualism, it is really a "campaign book." For sale at this office. Price $1.50. See advertisement. A. A. W.

Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists," will be held in Westerfield's Hall, in the city of Anderson, Madison county, Indiana, commencing Friday, May 24, 1872, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen, and other good speakers will be in attendance and take part in the convention.

Anderson is a thriving place, situated thirty-four miles north-east from Indianapolis, on the Bellefontaine railroad, and has an active society of Spiritualists and a Children's Progressive Lyceum in successful operation. Speakers at the convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees.

(Attest.) J. R. BUELL,
Secretary of Indiana State Association of Spiritualists.

INDIANAPOLIS, Ind, April, 1872.

LITERARY NOTICES.

"SKETCHES FROM NATURE," for my juvenile friends, by Frances Brown. Boston: Wm White & Co., 1872.

The ever-busy publishing house of Wm. White & Co., Boston, has just issued the second edition of "Sketches from Nature" in excellent type and style of binding. It is a one hundred and fifty pages 12mo. book, and contains about forty stories for children, the tendency of every one of which, is to make them happy and good

The authoress says, "my aim has been to write true and pleasant sketches. I have tried to show life's green nooks and flowery dells, where buttercups and heart's-ease grow. * * * I write about the pleasant things of the past, because it is good to remember sweet faces and loving voices. * * * I have another reason for writing these "Sketches." Children read stories: they want to know something of the great world, and they go to books for information. Many things are written for young people that they should never read—frightful stories that make them sorrowful instead of happy."

In the spirit of these extracts, Mrs. Brown, who has richly earned the title of "the Children's Friend" has done the many thousand little precious ones of this country another invaluable service, by having these sketches from her pen, issued in its present form for their sakes. It was with rare, if not with unalloyed pleasure we placed the book in the hands of our darling pet, knowing that its contents would add sunshine and happiness to her heart, by its lessons of human goodness and moral truth. G. A. B.

A UNIVERSAL NORMAL ALPHABET.—We have lately received several documents printed at the expense of the author, J. M. Allen, bearing upon this subject which we have not yet had time to examine, but which though very much condensed, evidently conveys a good idea to the general scope, purpose and method of the movement.

From the outset we have always felt to encourage by voice and pen this particular alphabetic reform, so much so in fact, that at one time we sought to apply its practical benefits to daily use, which our lack of perseverance—to our shame be it said—alone failed to accomplish. The attempt, however, demonstrated to us an entire adaptability to the common purposes of life as well as our own folly in not fully mastering its principles and them to our own immediate and future necessities.

In connection with the above documents we have received the following plan from those interested in the work, which is designed to facilitate the entire publication and introduction to the world of this Universal Normal Alphabet: G. A. B.

THE UNIVERSAL NORMAL ALPHABET.

It is proposed to raise the sum of five thousand dollars with which to provide a home, a printing press, new type and the necessary appurtenances for the use of J. M. Allen, in publishing and introducing the Universal Normal Alphabet. This sum to be raised partly by contributions and partly by subscriptions or shares at five dollars each, to be loaned without interest for a term of five years to J. M. Allen. When the term of five years shall have expired, the money to be returned or disposed of as each subscriber may determine. The number of shares taken by an individual not limited. A receipt will be given to each subscriber for the amount received. A report will be given occasionally, through the public press, with the names of contributors and subscribers, and the amount submitted by each—the investment made and general progress of the work. Contribntions and subscriptions to be sent to Emeline S. Wood, Ancora, N. J.

The second quarterly convention of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Jersey City, on Wednesday, May 8, commencing at 10 o'clock, a.m., holding three sessions. A cordial invitation is extended to all interested in the great reforms of the day, especially those designing to attend the People's Reform Convention in New York, May 9 and 10. Name and place of hall, and names of speakers will be given next week, and bills posted in Jersey City at the proper time.

ELLEN DICKINSON, Sec'y.

VINELAND, N. J., April 10.

To All Whom it May Concern.

We are occasionally in receipt of a letter from persons who requested *Woodhull & Claflin's Weekly* sent according to our advertised club rates, when they subscribed for THE AMERICAN SPIRITUALIST, who have not yet received the *Weekly*, or do not get it regularly.

To all those friends and subscribers we would say:

1. As soon as any such name has been received at the office of the A. S., and entered on our books, it has been sent to the office of the *Weekly*, 44 Broad street, N. Y.

2. We have nothing whatever to do with the mailing of the *Weekly* to subscribers.

3. It will be seen, therefore, that if the *Weekly* is not received by those whose names have been sent in by us, the *fault is not* in the office of THE AMERICAN SPIRITUALIST.

4. To remedy the difficulty, however, and save labor and expense, we respectfully ask those of our subscribers who are entitled to the *Weekly* and do not receive it, to drop a line to that office, 44 Broad street, New York, informing them of the fact, when, without doubt, the matter will be attended to promptly

A. A. W.

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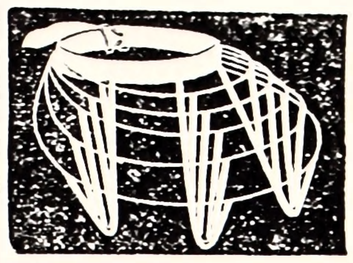
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Mrs. Laura Cuppy Smith.

This lady, who has spent six years in California, receiving the highest encomiums from the press of the Pacific coast, cannot fail to please Associations desiring an earnest, eloquent and entertaining lecture.

SUBJECTS:

I.—Woman in the Home, the Church and the State.
II.—One of the World's Needs.
III.—The Religion of the Future.
IV —The Social Problem Reviewed.

NOTICES OF THE PRESS.

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—*San Francisco News Letter.*

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and opulence of fancy, and interesting on account of its tender and grateful sentiment.—*The Daily American Flag, San Francisco.*

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—*Sacramento Correspondent Santa Clara Argus.*

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—*San Francisco Examiner.*

Laura Cuppy Smith, one of the best educated and most talented lady lecturers we have ever listened to.—*San Francisco Figaro.*

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a *spirituelle* face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call.*

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—*Alta California, San Francisco.*

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—WM. L. PEABODY, Chairman Relief Committee Y. M. C. Association.—*Omaha Republican.*

Walking majestically through the splendid gardens of literature and philosophy, culling, as she went rapidly on, the richest gems of inspired genius; riveting the profound attention of all her charmed hearers. Such women you seldom meet. Her praises are on the tongues of all the people.—*Omaha Tribune.*

She is a fluent speaker, using elegant language, and with far more than ordinary argumentative powers.—*Omaha Herald.*

She is an educated, refined lady, and one of the best lecturers we ever heard.—*Omaha Republican.*

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(For the American Spiritualist.

Bible on the Brain.

BY DAVID H. SHAFFER.

This world is very beautiful, but that of human kind,
A strange phantasmagoria, of every phase of mind,
For man in all the ages past, by phantoms has been led,
Which like diseases chronic have settled in his head,
Has preyed upon his fellow-men till millions have been slain,
Resulting from this cause alone, false notions on the Brain.

Far in the past immeasurable, ere this our planet earth,
Material, form, and substance had or e'en matured to birth;
We were told that in long ages, beyond all mortal ken,
A story of the marvelous, wrote by tradition's pen,
Of a being, strange and mighty, and that his name was God
Who "saw the earth," that we live on "was without form, and void,"
An impenetrable darkness hung o'er the deep abyss,
For not the faintest ray of light was there his eyes to bless.
Then, this self-created being spoke, He said, "Let there be light,"
Where all was silent chaos there, and nought to cheer his sight.

When light dispelled the blackness from off the vasty deep:
Dread silence reigned supremely, and time was fast asleep,
Then God in earnest went to work, and in "six days" 'tis said
He made this world from nothing, on which we live and tread,
This cannot be comprehened by unsophisticated brains,
"That if you nothing, take from nothing, nothing still remains.
This truth in mathhematics proves its absurdity,
But I only tell the story, as it was told to me.
This tale we're told was written by learned, inspired men,
If so, it clearly proves to me, they had "Bible on the Brain."

When God had made this planet, and all that it contained
Within the circuit of six days, from labor he refrained;
And resting on the Seventh, declared all he made "was good"
After this was dissatisfied, and drowned it with a flood.

But, before this great event occurred, he made man like himself
As variable and selfish as any wandering elf,
He put man in his garden, where he also placed his wife,
"Told them to eat of every tree, but One, the tree of Life,"
Before these simple children, this tempting fruit displayed;
"They took and ate" and then in bear skin, saw themselves arrayed.
This kind and loving father, forth in great anger burst,
For this act of "disobedience" He these two children cursed,
He cursed earth for the man's sake, made thorns and briers grow,
He cursed pure, loving woman, with sorrows, pain add woe,
In the ancient Hebrew record, there it is written plain,
Who dares to contradict it has Bible on the Brain.

Go read the old tradition, about that Hebrew God
In that sacred Book, and Holy, scattered everywhere abroad,
By ignorant knaves and bigots, who would force you to believe
It true; this fabled story of Adam and of Eve.
To impress it on the youthful mind, they take the greatest pains,
But all true men and women, see "Big Bibles on their Brains."

If you seek among its pages, you certainly will find,
That this God so many worship, is not of the same mind.
They tell us he's a Being of mercy, truth and love,
But his character as recorded, this assertion does not prove,
To conciliate his wrath, you must not neglect to pray,
And they tell us, "He is angry with the wicked every day."
He is partial and vindictive, and cruel too as fate:
For the worship of this Bible God. is marked with strife and hate.
And to compel this worship, after certain forms of men
Only shows the truth more plainly—they had "Bible on the Brain."

Sectarians of the present time, insist that you shall hold
This sacred volume to your breast, with a persistence bold,
While they tell us that the Bible contains God's holy truth,
A lamp to guide the wandering and wayward steps of youth,
But, we find with such examples as the King of Israel set,
That the world with all its Bibles is not any better yet,
Man will defraud his neighbor—and oppress his fellow man,
In the garb of pious virtue, he'll deceive him if he can;
He labors perseveringly, his selfish ends to gain
Till money and the Bible now, have settled on his Brain,

From this Bible he reveres, he's expunged the "Golden Rule,"
And not content with teaching it in Church and Sunday School,
He is striving hard to force it into our common schools,
And those who dare oppose it are the baser sort of fools.
First, here in Cincinnati, began this Bible war,
Its premonitory symptoms are spreading wide, and far,
The Churches are in trouble—Theology's in pain,
The epidemic's raging of "Bible on the Brain."

Their anguish is as great as King David's was of yore,
But the cause of their affliction is quite a different sore
Revd Doctors look aghast, but alas, 'tis all in vain,
They cannot find a remedy for "Bible on the Brain"
Now let the conflict come, for which ever way 't will tend,
The truth it will come uppermost, and triumph in the end.

POLITICS AND THE BIBLE.

Nothing has ever come within the scope of man's comprehension, has received more devoted attention, more analytical study, has been so universally read, and, yet, so little understood, as the "Holy Bible."

This Book, of which the largest part of its subject matter, is proved to be the work of men's imaginative minds, has passed many revisions, arrangments, editions, corrections, and constructions, in accordance with the views and opinions of its manipulators, and forced upon the world only within a few centuries of the past, upon the young and unsophisticated mind, the unlettered, uneducated, unreasoning, ignorant man and woman, "whether on Christian or on heathen ground," until in this enlightened and progressive era, it has produced "confusion worse confounded."

The constructions, as to its intents and meanings, together with its misconstructions, have been the primary cause of "wars and rumors of wars" for centuries, while the efforts of ignorant, dogmatic expounders, to compel its acceptance as an inspired book, and force it upon the attention of the world; has proved to be ostensibly, one of the most stupendous causes of strfes, bloodsheds, burnings, persecutions, religious tyranny, and fanataeism, that any of the ages past has ever known. And of "man's inhumanity to man." "For thus saith the Lord."

Religious fanaticism, for opinion's sake, the result of false theories and "false ideas on the brain," have made "countless thousands mourn" while the coming illuminated future, by the rapid progress of reason and science can never reflect its strongest light far enough into the dark and gloomy past, to discover and reveal the horrid sacrifices made on the reeking altars.

But without entering into an elaborate review of the history of the Bible and Bible History, and many of its gross absurdities, and inconsistencies, in the face of glaring scientific facts; though I could readily and cheerfuly do so. I will confine myself, for the present, only to the subject of

"BIBLE ON THE BRAIN."

Your respected readers, and the intelligent community at large have not forgotten what an excitement originated in this city a couple of years ago, and which stirred, from centre to circumference, the secular and sectarian feeling, when the war of strife and words (not swords,) waged hotly in reference to the rejection or retention of the Bible in the Common Schools; and which finally resulted in its continuance in the schools of our city, notwithstanding its violent opposition.

This decision by sectarian judges in our Courts, only calmed for sea-a son the turbulent waters, and caused the eruption of this mighty volcano of reform to quiet down, to concentrate greater force and power, to burst forth again, with renewed vigor to its final overwhelming overthrow.

A similar eruption occurred only a few months ago, not far from New York. And I learn from the reading of Mr. D. Conway's London Correspondence of the "Cincinnati Commercial" of January 29, that the nonconformists in England, having the advantage of the church in political matters, and leaning favorably to the liberal side, have awakened up this one absorbing subject, and discussing it with a determined purpose, to have and to keep the public schools free from any kind of religious instruction, and pressing their demand "that the schools be undenominational," and that "there shall be no Bible reading in the "schools, "That there shall be neither reading of the Bible, nor any religious exercises or instruction of any kind whatever in the schools which receive aid from the taxes of the people." These are ominous signs of the times.

During the political excitement on this subject, in this city, and pending the election for the new board of school trustees, I wrote the above poem, and referred it to the Rev. Thomas Vickers, then of the old board, who was zealous on the liberal side. He asked its publication in the "Commercial," but the editor thought that some of its references to the Book was too radical to suit the opinions and wishes of its readers, respectfully declined.

BRIEFS.

Bishop Simpson has recently rendered an ecclesiastical decision which is not so complimentary to the United States Senate as it might be. It seems the appointment of Dr. Newman to the chaplaincy of the Senate, after his pastoral period in Washington had expired, raised a question of church government which Bishop Simpson promptly decided by saying that, under the general law of the church, he had the power to appoint chaplains to reformatory institutions, and he considered the United States Senate to fall within the scope of the rule.

"For ways that are dark and tricks that are vain."—The Massachusetts State Senate is peculiar.—*Boston Traveller.*

'Twas but one whispered—one—
That muttered low for very shame,
That thing the slanderer dare not name,
And yet its work was done.

A hint so slight,
And yet so mighty in its power,
A human soul in one short hour;
Lies crushed beneath its blight.

The public library of Cincinnati has been open on Sundays about a year, and the experiment has proved the wisdom of the policy. Mr. W. F. Poole, formerly librarian at the Athenæum in this city, is the superintendent, and the library has greatly prospered under his management. It already contains forty-two thousand volumes, and is increasing at the rate of more than a thousand volumes a month. Mr. Poole was originally opposed to opening the library on Sundays, but has become convinced by the experiment that it is the true policy, while the most active opponents of the open library are the beer-seller, whose business is affected by it. The Sunday use of the library has steadily increased from the opening. Let us go and do likewise.—*Herald.*

Mosheim says, "Among the Grecian sects, there were some which declared openly against all religion," *e. g.*, Epicurus and his followers. Regarding the state of opinion during several centuries B. C., Gibbon says: "The various modes of worship, which prevailed in the Roman world, were all considered by the people ss equally true; by the philosophers as equally false; and by the magistrates as equally useful." "The spirit of inquiry, prompted by emulation and supported by freedom, had divided the public teachers of philosophy into a variety of contending sects; but the ingenious youth, who, from every part, resorted to Athens, and the other seats of learning in the Roman Empire, were alike instructed in every school to reject and to despise the religion of the multitude."

Thy soul, too,
Is governed by a law. but not the law
That governs grosser and material things.
The gentle law it owneth is the law,
Not of compulsion, but persuasiveness.
With the material it is necessity,
But with the spiritual it must still be choice.

"All is vain,"
Taught the stern preacher, but 't was sourly said;
Life to the vain alone is vanity,
But to the wise it is the precious bulb
That efflorescences into perfectness.
S. W. Partridge's "Onward and Upward."

CHRISTIAN CHARITY.—We see by an exchange paper that the Rev. Robert W. Hatfield, Methodist minister, said recently in a discourse against the theatre and opera, in which he denounced actors and singers, that Nilsson, Parepa-Rosa, Charlotte Cushman, Patti and some others, were "a nest of unclean birds." This world must seem very black to such a fanatical mind,—its sweetness all obscured, its roses hidden, and all of its glorious charities fruitless, unless squared by some special tenets of faith. It was of this class that Sterne said—"I pity the man who can travel from Dan to Beersheba, and cry, 'it is all a barren!'" How much of human sympathy would be found in the composltion of these self-elected saints?—*Globe.*

DEATH.—I cannot agree with my sage, oftquoted friend, Dr. Johnson, in his views on the subject of preparation for death. When Boswell once in conversation persecuted Johnson on this subject, whether we might not fortify our minds for the approach of death, he answered in a passion, "No, sir! Let it alone; it matters not how a man dies, but how he lives! The art of dying is not of importance, it lasts so short a time!" Good living may be a good preparation for death. And friendship will recall the good deeds of those who are taken suddenly away from our sight and dwell upon them as proving that they were prepared. And it may be charitable to suppose that they who destroy their own lives have made due previous preparation. "Familiarize yourself early with death," said Moncriff. "It is only dreadful for those who dread it."—*S. B. Noyes.*

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